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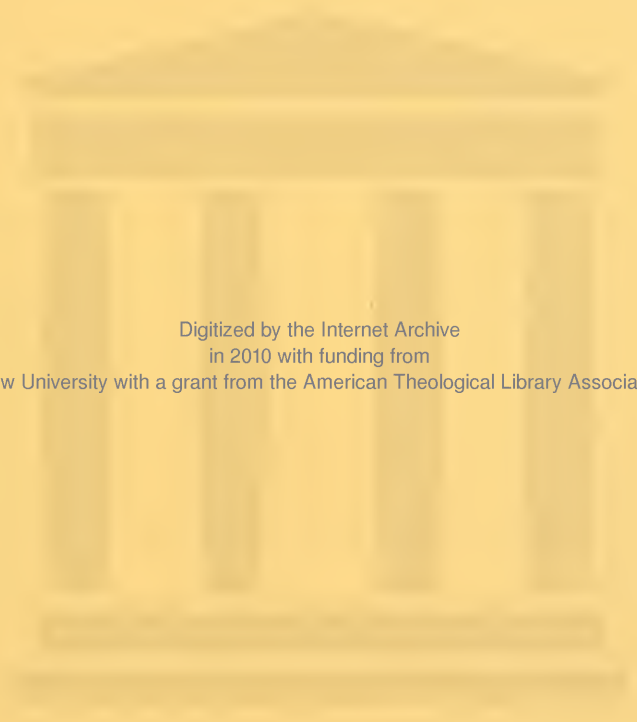

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MINUTES

OF THE

FIFTH SESSION

OF THE

RHODESIA MISSION CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH

HELD IN OLD UMTALI
RHODESIA, SOUTH AFRICA
JUNE 13-24 1921

PRESIDENT BISHOP E. S. JOHNSON, A.M., D.D.
SECRETARY AND EDITOR, REV. H. I. JAMES

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FIFTH SESSION

I

PASTORAL ROLL AND RECORD

Bourgaize, W. 1921, Nyakatsapa.

Brass, J. G. St. Louis Conference (?) Rhodesia Mission Conference, 1921, Mtoko.

Gates, John R.—1905-06, Rock River Conference, Chicago, Edison Park; '07, East Central Africa Mission Conference, Umtali, St. Andrew's; '08, Ndanga District; '09-11, District Superintendent and Old Umtali; '14-15, Vermont Conference, Northfield; '16-20, Rhodesia Mission Conference, District Superintendent; '21, On Furlough.

Greeley, Eddy H. 1905-11, Makomwe; '12-14, Old Umtali; '15-16, Mrewa; '17, Mtoko Circuit; 1919, Mission Press; 1921, On Furlough.

Gurney, Samuel.—N. Y. East Conference, 1887-88, Whitestone; '89-91, Long Island City, Third Church; '92, Brooklyn, Ridley Memorial; '93-95, Long Hill; '96-1900, Bridgeport, Newfield; '01, supernumerary; '02-05, Medical Missionary, Africa; '06, Hollis; '02-05, Medical Missionary, Africa; '09-14, East Central Africa Mission Conference, Mrewa-Mtoko Circuit; '17, Conference Medical Director; 1920, On Furlough.

James Henry I. 1907, West Wisconsin Conference, Birchwood; '08-09, Algona; '10-12, Oconto; '13-14, East Central Africa Mission Conference, Penhalonga, St. Paul's; 1915, Principal, Training School; 1916-19, Mission Treasurer; 1917-1919, Principal, Training School; 1919, On Furlough; 1920, Mission Treasurer; 1921., St. Andrew's, European, District Superintend-, ent, Umtali District.

Mandisodza, David.—1921, Salisbury.

Murphree, Marshall J.—Nebraska Conference, 1918; Rhodesia Mission Conference, 1920, Old Umtali; 1921 Principal, Central Training School and District Superintendent, Old Umtali District.

O'Farrell Thomas A.—1910-14, Mutambara Circuit; '15-19, On Furlough: 1919 Mrewa; 1921, District Superintendent, Mrewa District.

Roberts, George A.—1921, On Furlough.

Springer, John M.—East Central Africa Mission Conference, 1901-1910, Presiding Elder, 1903-1906; Principal, Umtali Academy, 1904; Mission Treasurer, 1903-1906; West Central Africa Mission Conference, District Superintendent, 1910-1915; Congo Mission, 1915-1917, Superintendent and Treasurer; Congo Mission Conference, 1917, District Superintendent; Rhodesia Mission Conference, 1921, Mutambara and District Superintendent.

Taylor, H. E.—1921, Old Umtali Church.

Tull, L. E.—1921, Old Umtali Circuit.

MISSION ROLL AND DIRECTORY

Conference Members

Bourgaize, W., Post Bag, Old Umtali, Rhodesia, Africa
Brass, J. G., Mtoko, Rhodesia, Africa
Gates, J. R., On Furlough
Greeley, E. H., On Furlough
Gurney, Samuel, On Furlough
James, H. I., Box 55, Umtali, Rhodesia, Africa
Murphree, M. J., Old Umtali, Rhodesia, Africa
O'Farrell, T. A., Mrewa, Rhodesia, Africa
Roberts, G. A., On Furlough
Springer, J. M., Mutambara, Private Bag, Umtali, Rhodesia, Africa
Taylor, H. E., Old Umtali, Rhodesia, Africa
Tull, L. E., Old Umtali, Rhodesia, Africa

Missionaries Not Members of Conference

Bjorklund, Miss E. E., Old Umtali, Rhodesia, Africa
Brass, Mrs. J. G., Mtoko, Rhodesia, Africa
Gardner, W. C., Old Umtali, Rhodesia, Africa
Gardner, Mrs. W. C., Old Umtali, Rhodesia, Africa
Gates, Mrs. J. R., On Furlough
James, Mrs. H. I., Umtali, Rhodesia, Africa
Mullikin, Miss P., On Furlough
Murphree, Mrs. M. J., Old Umtali, Rhodesia, Africa
O'Farrell, Mrs. T. A., Mrewa, Rhodesia, Africa
Roberts, Mrs. G. A., On Furlough
Springer, Mrs. J. M., Mutambara, Private Bag, Umtali, Rhodesia, Africa
Taylor, Mrs. H. E., Old Umtali, Rhodesia, Africa

Missionaries of the Woman's Foreign Missionary Society

Clark, Miss G., Old Umtali, Rhodesia, Africa
Fuller, Miss M., Mutambara, Private Bag, Umtali, Rhodesia, Africa
Hess, Miss E. A., On Furlough
Parmenter, Miss O., Mutambara, Private Bag, Umtali, Rhodesia, Africa
Quinton, Miss F., Old Umtali, Rhodesia, Africa
Tubbs, Miss L. Mutambara, Private Bag, Umtali, Rhodesia, Africa

Native Pastor-Teachers

Anderson Kachisi
Amos Kapenzi
Andrew Madakuveni
Amos Karumbiza
Amos Chigumira

Benjamin Katsidzira
Barnabas Magume

Clifford Faku

David Mudarikwa
David Mrewa
David Chibanda
David Sakatomba
David Mupikati
Daniel Chitenderu

Elijah Musakwa
Enoch Munjoma
Elisha Katso

George Mandinga

Hosea Katsidzira
Harrison Marange

Isaiah Musamba
Isaiah Tichiwanhuni
Isaac Masinga
Isaiah Munjoma
Isaiah Darikwa

Josiah Chimbadzwa
John Cheke
Jonah Kanyuchi
John Wesley Mukasa
Julius Zowa
James Musiarira
Josiah Mrewa
Joshua Mujuru
Jonah Ganga
James Vilika
Jonah Titsenga
James Mavatu
Joseph Nyamurowa
Jason Machiwanyika
Jefferson Siwamwaya
Johnson Sachiti
Jackson Rugaro
Job Tsiga
James Mrewa
James Kaitano
James Chikusi
John Nduna

Joseph Chiri
Jeremiah Madanhire
Joseph Murauro
Jonah Chitambira.
Johnson Maramba
Job Gondora
Jacob Mandizira
Johnson Chikosi

Lazarus Murauro

Moses Gwata
Moses Chisamba
Matthew Chinyeyu
Moses Musowa
Moses Muparutsa
Mark Matanga
Moses Mufokozana
Moses Chitakatira

Ngazana Sadomba

Obadiah Chimonyo

Peter Mufundi
Peter Jamakanga
Peter Manhando
Patrick Machiri
Paul Chiwanga
Peter Mundondo
Paul Marianga
Philip Chieza
Paul Maviza

Renton Vilika
Reginald Ngonyama

Sidney Makwe
Solomon Chiwara
Shadrach Nyemba
Sampson Sora
Samuel Gurendi
Simeon Machiri
Sampson Chiwayo
Solomon Mapara
Samuel Chieza

Thomas Jamela
Thomas Pedzeni
Thomas Muziti
Titus Marange
Teddy Chimbadzwa
Thomas Marange

Zachariah Dziwa
Zachariah Mukombiwa.

II

OFFICERS OF THE CONFERENCE

President

BISHOP E. S. JOHNSON, A. M., D. D.

Secretary—Rev. H. I. James
Assistant Secretary—Miss F. Quinton
Statistician—Rev. T. A. O'Farrell.
Conference Treasurer—Rev. H. I. James

III

CONFERENCE COMMITTEES

Committee on Resolutions—E. H. Greeley, A. DeJacoby, H. E. Taylor, Miss Grace Clark.

Committee on Evangelism—T. A. O'Farrell, Miss Lulu Tubbs, M. J. Murphree, Miss Grace Clark, W. Bourgaize, E. H. Greeley.

Board of Education—A. DeJacoby, Miss F. Quinton, Miss M. Fuller, H. E. Taylor, Mrs. H. E. Taylor, L. E. Tull, H. I. James.

Committee on Publications—E. H. Greeley, M. J. Murphree, T. A. O'Farrell, W. Bourgaize, Miss Lulu Tubbs, G. A. Roberts.

Committee on Centenary Programme—The Finance Committee.

Committee on Conference Relations—J. R. Gates, H. I. James, T. A. O'Farrell, E. H. Greeley, S. Gurney, H. N. Howard.

Committee on Medical Work—District Superintendent or District Superintendents, J. G. Brass, O. Parmenter, A. DeJacoby, S. Gurney, E. Bjorklund.

Committee on Auditing Mission Accounts—The Finance Committee.

Committee on Special Work for Women and Children—The District Superintendent or Superintendents, and the Woman's Conference.

Committee on Conference Programme—The District Superintendent or Superintendents, and the missionary in charge of the station selected for conference.

Committee on the State of the Church—On motion the Bishop was requested to appoint the Committee on the State of the Church.

IV

DISCIPLINARY QUESTIONS

The RHODESIA MISSION CONFERENCE of the Methodist Episcopal Church, held in Old Umtali from June 13 to June 21, 1921.

Bishop	E. S. Johnson, Presiding
Secretary	H. I. James, Umtali
Statistician	T. A. O'Farrell, Mrewa
Treasurer	H. I. James, Umtali
Registrar	T. A. O'Farrell, Mrewa

1. Is this Annual Conference Incorporated According to the Requirement of the Discipline?

No.

2. Who have been Received by Transfer and from what Conferences?

Marshall J. Murphree, from Nebraska in Studies of First Year.

John M. Springer, from Congo Mission Conference.

J. G. Brass, from St. Louis Conference.

3. Who have been Readmitted?

None.

4. Who have been Received on Credentials and from what Churches?

None.

5. Who have been Received on Trial?

(*a*) In Studies of First Year.

Wilfred Bourgaize
David Mandisodza
George A. Roberts
H. Erne Taylor
L. Emerson Tull

(*b*) In Studies of Third Year under the Seminary Rule.

None.

6. Who have been Continued on Trial?

(*a*) In Studies of First Year.

None.

(*b*) In Studies of Second Year.

None.

(*c*) In Studies of Third Year.

None.

(*d*) In Studies of Fourth Year.

None.

7. Who have been Discontinued?

None.

8. Who have been admitted into Full Membership?

(*a*) Elected and Ordained Deacons this Year.

None.

(*b*) Elected and Ordained Deacons previously.

M. J. Murphree.

9. What Members are in Studies of Third Year?

(*a*) Admitted into Full Membership this Year.

M. J. Murphree.

(*b*) Admitted into Full Membership previously.

None.

10. What Members are in Studies of Fourth Year?

None.

11. What Members have Completed the Conference Course of Study?

(*a*) Elected and Ordained Elders this Year.

None.

(*b*) Elected and Ordained Elders previously.

None.

(*c*) Elected and Ordained Elders under the Seminary Rule.

None.

12. What others have been Elected and Ordained Deacons?

(*a*) As Local Preachers.

David Mandisodza.

(*b*) Under Missionary Rule.

Wilfred Bourgaize, George A. Roberts, H. Erne Taylor, L. Emerson Tull.

(*c*) Under the Seminary Rule.

None.

13. What others have been Elected and Ordained Elders?

(*a*) As Local Deacons.

None.

(*b*) Under Missionary Rule.

Wilfred Bourgaize, M. J. Murphree (Elected by Nebraska Conference and ordained in Old Umtali), George A. Roberts, H. Erne Taylor, L. Emerson Tull.

14. Was the Character of each Preacher examined?

Yes. This was strictly done, the name of each preacher being called in open Conference.

15. Who have been Transferred and to what Conference?

None.

16. Who have Died?

None.

17. Who have been located at their own Request?

None.

18. Who have been Located?

None.

19. Who have Withdrawn?

None.

20. Who have been permitted to Withdraw under Charges or Complaints?

None.

21. Who have been Expelled?

None.

22. What other personal notation should be made?

None.

23. Who are the Supernumerary Ministers, and for what number of years consecutively has each held this Relation?

None.

24. Who are the Retired Ministers?

None.

25. Who are the Triers of Appeals?

Elected, H. I. James, T. A. O'Farrell, J. R. Gates.

26. What is the Annual Report of the Conference Board of Home Missions and Church Extension?

None.

27. What is the Annual Report of the Conference Board of Foreign Missions?

None.

28. What is the Statistical Report?

See the Statistician's Report.

29. What is the Conference Treasurer's Report?

See the Conference Treasurer's Report.

30. (*a*) What is the Aggregate of the Benevolent Collections ordered by the General Conference, as reported by the Conference Treasurer?

None.

(*b*) What is the Aggregate of the Benevolent Collections ordered by the Annual Conference, as reported by the Conference Treasurer? None.

31. What are the Claims on the Conference Funds?

None.

32. (*a*) What has been Received on these Claims?

From the Book Concern, $113.50. From the Annual Conference Investments.....,From the Chartered Fund .....,From Pastoral Charges..... From the Board of Conference Claimants.....Total $113.50.

(*b*) How has it been Applied? Deposited with Board of Foreign Missions to Credit of Conference Claimants' Fund.

33. What amount has been apportioned to the Pastoral Charges within the Conference, to be raised for the Support of Conference Claimants?

None.

34. What amount has been paid by the Conference Treasurer to the Board of Conference Claimants for Connectional Relief?

None.

35. Where are the Preachers Stationed?

See List of Appointments.

36. Where shall the Next Conference be held?

Left to the District Superintendents to arrange.

V

LIST OF APPOINTMENTS

Mrewa District

T. A. O'FARRELL, Superintendent, P.O., Mrewa, Rhodesia

Mrewa Circuit	T. A. O'Farrell
Mrewa Centre	Josiah Chimbadzwa and Sidney Makwe
Mrewa Kraal and Bere	Isaiah Musamba
Kanyasa and Mudarikwa	Moses Gwata
Marumisa	John Cheke
Mutanho and Zanga	Solomon Chiwara
Zaranyika (Goso and Seleu)	Jonah Kanyuchi
Gumbanjera and Cementi	Peter Mufundi
Mutizi	Thomas Jamela
Choruwa	Moses Chisamba
Muskwe and Chikoto	John Wesley Mukasa
Nyamutumbu	Julius Zowa
Gosha and Jacob	Hosea Katsidzira
Dandara	James Musiarira
Mapanga	Josiah Mrewa
Sori and Chikoori	Elijah Musakwa
Mafusiri and Nyamkodzerwa	Peter Jamakanga
Matyekera and Mashumba	David Mudarikwa
Chiguri	David Mrewa
Utsuwegota	Joshua Mujuru
Dzungu	Matthew Chinyeyu
Kasambarari	Peter Manhando
Kaseke	Moses Musowa
Gomba	David Chibanda
Ghingono	Shadrach Nyemba
Mangumba	Sampson Sora
Mapereka	Jonah Ganga
Kambarami	*To be supplied from Mrewa Centre*
Bible Women	Elizabeth Bondudu and Rena Dzinamaria
Mtoko Circuit	*To be supplied*
Mtoko Centre	James Viliki and Renton Viliki
Kowo	Enoch Munjoma
Gwati and Chinogurenyi	Samuel Gurendi
Gwenambira	Jonah Titsenga

Salisbury, co-operative with Wesleyans	David Mandisodza
Medical Work	J. G. Brass, M.D.

Mutambara District

J. M. SPRINGER, Superintendent, Mutambara, Umtali

Mutambara Circuit	J. M. Springer
Mutambara	J. M. Springer
	Moses Muparutsa
	Thomas Pedzeni
	Reginald Ngonyama
W.F.M.S.	L. Tubbs
	O. Parmenter
	M. Fuller
	Phoebe Marange
	Esther Kapswara
Mutsiabako	Isaiah Tichiwanhuni
Dunhu	Mark Matanga
Chitora	*To be supplied*
Marange Circuit	*To be supplied*
Makomwe	Anderson Kachisi
Gwawawa	Lazarus Murauro
Matanda	Simeon Machiri
Mutsago	James Mavatu
Shundure	Moses Mufokozana

Old Umtali District

M. J. MURPHREE, Superintendent, Old Umtali

Old Umtali Circuit	
Central Training School	
Principal	M. J. Murphree
Department of Agriculture	H. E. Taylor
Manual Training and Mathematics Department	L. E. Tull
Normal and Literary Department	Mrs. H. E. Taylor
Bible Department	M. J. Murphree Mrs. M. J. Murphree
Native Instructors	Clifford Faku Sampson Chiwayo
Location School	Benjamin Katsidzira
Night School	Joseph Nyamurowa

Old Umtali Church	H. E. Taylor
Old Umtali Out-stations	L. E. Tull
Fairfield Girls' School (W.F.M.S.)	F. Quinton G. Clark
Native Teachers	Amos Kapenzi Eleanor Noujazeli Marita Matlyirafini
Marara	Jason Machiwanyika
Chikanga	Jefferson Siwamwaya
Manyarara	*To be supplied*
Mandiambira	*To be supplied*

Gandanzara Circuit	Wilfred Bourgaize
Gandanzara	
Church Work	Johnson Sachiti
Scholastic Work	Jackson Rugaro
Industrial Work	Job Tsiga
Mukahanana	George Mandinga
Mapara	Andrew Madakuveni
Nyatsanza	*To be supplied*
Ndingi Tswikiro	Moses Chitakatira

Headlands Circuit	Wilfred Bourgaize
Magura	James Mrewa
Madzikoto	James Kaitano
Nyawhedegwe	*To be supplied*
Arnoldene	*To be supplied*
Gada	*To be supplied*

Umtasa Circuit	Wilfred Bourgaize
Nyakatsapa	Obadiah Chimonyo Patrick Machiri
Rupinda	Paul Chiwanga
Samanga	Elisha Katso
Dowi	James Chikusi
Nyamukwarara	Solomon Mapara Zachariah Dziwa
Buwu	David Sakatomba
Sherukuru	Thomas Muziti
Zinyembi	*To be supplied*
Vumbumu	*To be supplied*

Umtali District

H. I. JAMES, Superintendent, P. O., Umtali

St. Andrew's Church (EUROPEAN) H. I. James

Umtali Circuit	H. I. James
Umtali	Titus Marange Harrison Marange
Penhalonga	Zachariah Mukombiwa Amosi Karumbiza
Muradzikwa	
Church Work	Ngazana Sadomba
Scholastic Work	John Nduna
Industrial Work	Peter Mundondo
Gutukunurhwa	*To be supplied*
Bvumba	Joseph Chiri
Mukojhiwa	*To be supplied*
Gilmerton	*To be supplied*
Champion Mine	Jeremiah Madanhire
Odzi	Isaac Masinga
Translation Work	Paul Marianga

Chiduku Circuit	*To be supplied*
Muziti	Samuel Chieza Amos
Chikwedere	Joseph Murauro
Gururi	Jonah Chitambira
Kudziwa	*To be supplied*
Mataranyike	Johnson Maramba
Rukweza	*To be supplied*
Sharara	David Mupikata
Muchenga	*To be supplied*
Chikwena	*To be supplied*
Rusapi	*To be supplied*

P. Mullkin — On Furlough
H. N. Howard — On Furlough
Samuel Gurney — On Furlough

J. R. Gates, E. H. Greeley and G. A. Roberts will act under the direction of their respective district superintendents until they enter upon their furloughs.

VI

DAILY PROCEEDINGS OF THE FIFTH SESSION

First Day, Monday, June 13th, 1921, Morning Session

Opening—The Rhodesia Mission Conference assembled for its fifth session on Monday, June 13th, 1921, in the Church at Old Umtali, Bishop E. S. Johnson, D.D., presiding.

Devotions—The Conference was called to order at 9 A.M. and after singing the hymn, "*And Are We Yet Alive*," a very impressive sacramental service followed in which the Bishop was assisted by the members of Conference.

Roll Call—As the secretary of the last session of Conference was absent, the Mission Treasurer, at the request of the Bishop, called the roll. The following were present:

Conference Members—J. R. Gates, E. H. Greeley, H. I. James, T. A. O'Farrell.

Associate Members—G. A. Roberts.

Other Missionaries of the Board—M. J. Murphree, H. E. Taylor, L. E. Tull, W. Bourgaize, Mrs. H. I. James, Mrs. G. A. Roberts, Mrs. M. J. Murphree, Mrs. H. E. Taylor, Miss Ellen Bjorklund.

W.F.M.S. Missionaries—Miss F. Quinton, Miss G. Clark, Miss O. Parmenter, Miss L. Tubbs, Miss M. Fuller.

Organization Secretary—On motion of J. R. Gates, H. I. James was elected Secretary. Miss F. Quinton was elected Assistant Secretary.

Statistician—On motion, T. A. O'Farrell was elected Statistician, and M. J. Murphree and A. DeJacoby assistants.

Conference Treasurer—On motion of T. A. O'Farrell, H. I. James was elected Conference Treasurer.

Hours of Conference—On motion, the hours of Conference were set from 9 to 12 A.M.

Standing Committees—On motion, the following Standing Committees were elected:

Committee on Resolutions—E. H. Greeley, A. DeJacoby, H. E. Taylor, Miss Grace Clark.

Committee on Evangelism—T. A. O'Farrell, Miss Lulu Tubbs, M. J. Murphree, Miss Grace Clark, W. Bourgaize, E. H. Greeley.

Board of Education—A. DeJacoby, Miss F. Quinton, Miss M. Fuller, H. E. Taylor, Mrs. H. E. Taylor, L. E. Tull, H. I. James.

Committee on Publications—E. H. Greeley, M. J. Murphree, T. A. O'Farrell, W. Bourgaize, Miss Lulu Tubbs, G. A. Roberts.

Committee on Centenary Program—The Finance Committee.

Committee on Conference Relations—J. R. Gates, H. I. James, T. A. O'Farrell, E. H. Greeley, S. Gurney, H. N. Howard.

Committee on Medical Work—District Superintendent or Superintendents, J.G.Brass, O.Parmenter, A.DeJacoby, S.Gurney, E.Bjorklund.

Committee on Auditing Mission Accounts—The Finance Committee.

Committee on Special Work for Women and Children—The District Superintendent or Superintendents. and the Woman's Conference.

Committee on Conference Program—The District Superintendent or Superintendents and the missionary in charge of the station selected for Conference.

Committee on the State of the Church—On motion, the Bishop was requested to appoint the Committe on the State of the Church.

Publishing the Minutes and Official Journal—On motion of J. R. Gates, the printed minutes were adopted as the official Journal of the Conference, and the Secretary was authorized to edit and publish the Conference minutes.

Minutes of Previous Session—On motion of T. A. O'Farrell, the Secretary was authorized to edit and publish the minutes of last session of Conference.

Question Thirteen was asked—*Whet others have been elected and ordained Elders?* As Local Deacons. None. Under the Missionary Rule. M. J. Murphree, elected by the Nebraska Conference and ordained at Old Umtali, Rhodesia. The Bishop gave the following certificate:

> *This is to certify that on Nov. 28, 1920, at Old Umtali, Rhodesia, Africa, assisted by Elders, I ordained Marshall J. Murphree an Elder.*

Questions 3, 4, 7, 12, 17, 18, 19, 20, 21, 22, 23, 24, 26, and 27 were asked, which were answered in the negative.

Question Sixteen was asked. *Who have died?* The answer was, None. In connection with the death of Miss Rexrode, a missionary of the W. F. M. S., a Memorial Service was held on Sunday, June 12. The memorial was prepared by Miss L. Tubbs. (For memorial see reports).

Question Twenty-Five was asked. *Who are the triers of appeals?* The following were elected: H. I. James, T. A. O'Farrell, J. R. Gates.

Question Thirty-Six was asked. *Where shall the next Conference be held?* Invitations were presented by Mrewa and Mutambara, and, on motion of H. I. James, it was carried that the place of meeting be left to the District Superintendent or Superintendents.

Adjournment—On motion of H. I. James, it was ordered that when the Conference adjourns, it adjourns to meet at the call of the Bishop.

Board of Examiners—The following were appointed on the Board of Examiners: T. A. O'Farrell, H. I. James, S. Gurney, J. G. Brass, J. R. Gates.

Question One was asked, but the Committee was not ready to report.

Visitors Introduced—Rev. J. M. Springer, member of the Congo Mission Conference and Mrs. Springer and Miss Jensen of the Congo Mission were presented and introduced by the Bishop.

Adjournment—On motion of J. R. Gates, it was ordered that Conference adjourns after the announcements and benediction.

Conference adjourned at 11:50.

Second Day, Tuesday, June 14, 1921, Morning Session

Conference met at the call of the Bishop at 8.30 A.M.

Opening Service—The opening service was one in keeping with the recognized Flag Day in the U.S.A. At the request of the Bishop, Mr. L. Emerson Tull, who was with the Flag in France, led in prayer, after the singing of national hymns. A very impressive and thought provoking address was given by the Bishop.

On motion Conference adjourned at 9.30 to meet again at 10.30.

Opening—Conference met at 10.30 A.M. with Bishop Johnson in the chair, and the session opened with singing and prayer.

Minutes—The Secretary read the minutes of the previous day's session, which were approved.

Question Fourteen was taken up. *Was the character of each preacher examined?* Name of J. R. Gates was called and his character passed, and he presented his report.

Adjournment—On motion of J. R. Gates it was ordered that when Conference adjourns, it adjourns to meet at the call of the Bishop.

Question Thirty-Two was asked. *What has been received on Conference Funds?* Bishop announced the following: Drafts on Book Concern, $43.50 for 1919 and $70.00 for 1920. It was ordered that these drafts be deposited to the credit of Conference Claimants' Fund.

Question Fourteen was resumed. *Was the character of each preacher examined?* Name of E. H. Greeley was called, his character was passed, and he presented his report.

Closing—Adjourned at 12.00 by expiration of time with benediction by E. H. Greeley.

Second Day, Tuesday, June 14, 1921, Afternoon Session

Opening—Conference met at 4.10 at the call of the Bishop, and was opened with prayer led by T. A. O'Farrell. The hymn, *O For a Thousand Tongues*, was sung.

Minutes—The Secretary read the minutes of the morning sessions, which were approved.

The Bishop announced the names of those native pastor-teachers who have passed the government examination entitling them to Exemption Certificates.

The request of J. R. Gates to be excused from the afternoon session was granted.

Question Fourteen resumed—The name of H. I. James was called, his character was passed, and he presented his report.

The name of T. A. O'Farrell was called, his character was passed, and he presented his report.

The names of Samuel Gurney and H. N. Howard were called and their characters passed.

Question Twenty-nine was asked. *What is the Conference Treasurer's report?* The Treasurer presented his report.

Closing—On motion Coference adjourned after benediction by Rev. J. M. Springer, at 4.55 P.M.

Third Day, Wednesday, June 15, 1921, Morning Session

Opening—Conference was called to order at 9 A.M., the Bishop in the chair, and was opened by devotions.

Minutes—The Secretary read the minutes of the session of Tuesday afternoon, which were approved.

Question Fourteen Resumed—*Was the character of every preacher Examined?* The name of M. J. Murphree was called. His character was passed, and he presented his report.

The names of G. A. Roberts, Miss Grace Clark, Miss Frances Quinton, Miss Lulu Tubbs, Miss Ona Parmenter, Miss Ellen Bjorklund, and Miss Marjorie L. Fuller were called. Their characters were passed and they presented their reports.

The names of Elizabeth Bvududu, Phoebe Marange, Rena Dzinamarira, Elinor Noujazeli, and Marita Matlyrifini were called and their characters passed.

Adjournment—On motion of J. R. Gates, it was ordered that when Conference adjourns, it adjourns to meet at the call of the Bishop.

On motion, Conference adjourned at 10.15.

Conference met at the call of the Bishop at 11 A.M. and opened with prayer by Rev. E. H. Greeley.

Question Two was asked. *Who have been received by transfer and from what Conferences?* The Bishop announced the transfer of Marshall J. Murphree from the Nebraska Conference, in the studies of the first year.

Question Eight was asked. *Who have been admitted into Full Membership?* (a) Elected and ordained Deacons this year. None. (b) Elected and ordained deacons previously. The board of Examiners reported that Marshall J. Murphree had completed the studies of the first and second years. On recommendation of the Committee on Conference Relations and on motion of the District Superintendent he was admitted into full membership and advanced to the studies of the third year.

Question Five was asked. *Who have been received on trial?* (a) In the studies of the first year. The District Superintendent presented the following names: Wilfred Bourgaize, David Mandisodza, H. Erne Taylor, L. Emerson Tull.

The Board of Examiners reported that all had satisfactorily completed

the course leading to admission on trial. On recommendation of the Committee on Conference Relations and on motion of the District Superintendent they were received on trial and placed in the studies of the first year.

Adjourment—On motion it was ordered that when Conference adjourns, it adjourns to meet at the call of the Bishop.

Conference adjourned by expiration of time, with the benediction.

Wednesday Afternoon

Opening—Conference met at the call of the Bishop at 2.30.

Question Twelve Resumed—*What others have been elected and ordained deacons?* (a) As Local Preachers. The name of David Mandisodza was presented. On motion of the District Superintendent he was elected to Deacons orders as a Local Preacher. (b) Under Missionary Rule. The names of Wilfred Bourgaize, H. Erne Taylor, and L. Emerson Tull were presented and on recommendation of the District Superintendent they were elected to Deacons orders.

Question Thirteen was called. *Who have been elected and ordained Elders?* (a) As Local Deacons. None. (b) Under Missionary Rule. The names of Wilfred Bourgaize, H. Erne Taylor, and L. Emerson Tull were presented, and on recommendation of the District Superintendent they were elected to Elders Orders.

Question Nine was asked. *What members are in the studies of the third year?* (a) Admitted into Full Membership this year. Marshall J. Murphree. (b) Admitted into Full Membership previously. None.

Question Fifteen was asked. *Who have been transferred and to what conferences?* The answer was, none.

On motion it was ordered that the Committee on Conference Relations be instructed to report to the next annual Conference the results of their deliberations regarding the disciplinary status of the pastor-teachers and make recommendations.

Adjournment—On motion the Conference adjourned at 5 P.M.

Fourth Day Thursday, June 16, 1921, Morning Session

Opening—Conference was called to order at 9 A.M. with the Bishop in the chair. In devotions we were led in prayer by the Rev. J. M. Springer and David Mandisodza.

Minutes The Secretary read the minutes of the previous day's sessions which were approved.

The name of David Mandisodza was called. His character was passed and he presented his report.

The following names were called and their characters passed: Titus Marange, Harrison Marange, Isaiah Munjoma, Amosi Karumbiza, Ngazana Sadomba, John Nduna, Peter Mundondo, Joseph Chiri, Jason Machiwanyika, David Tsaha, Jefferson Siwamwaya.

On motion Conference took recess at 10.30.

Conference was called to order at 11 o'clock, and the hymn, *Fight the Good Fight*, was sung.

The passing of the characters of the pastor-teachers was resumed. The following names were called and their characters were passed: Clifford Faku, Amos Kapenzi, Paul Marianga, Zachariah Mukombiwa, Josiah Chimbadzwa, Joseph Nyamurowa, Samuel Chiyeza, Sampson Zwinoyera, Thomas Marange, Jacob Mandisera, Daniel Chitendera, Johnson Sachiti, Paul Mavisa, Samuel Gurendi, Thomas Pedzeni, Moses Muparutsa, Reginald Ngonyama, Isaiah Tichiwanhunyi, Mark Matanga, Renton Vilika, Enoch Manjoma, James Vilika, Jonah Titsenga.

Adjournment—On motion of T. A. O'Farrell, it was ordered that when Conference adjourns, it adjourns to meet at the call of the Bishop.

The benediction was pronounced and Conference adjourned by expiration of time.

Afternoon Session

Opening—Conference met at the call of the Bishop at 3 o'clock. The hymn, *How Firm a Foundation*, was sung and the Rev. Wilfred Bourgaize led in prayer.

The Bishop introduced the Rev. Thomas B. Brinton, a member of the Congo Mission Conference.

A telegram of greetings from the missionaries of the South-East Africa Mission Conference was announced.

The passing of the characters of the pastor-teachers was resumed. The following names were called and their characters were passed: Anderson Kachisi, Joseph Murauro, Paul Chiwanga, Jonah Chigwaririo, Johnson Maramba, James Mrewa, Elisha Katso, Phillip Chiyeza, Andrew Madikuveni, George Mandinga, Obadiah Chimonyo, Patrick Machiri, Thomas Muziti, David Sakutomba, Barnabas Magumi, Teddy Chimbadzwa, Zachariah Dziwa, Solomon Mapara, Benjamin Katsidzira, Lazarus Murauro, Simeon Machiri, James Mavatu, Moses Mufokozana, Job Gondora, Murashwa Katsidzira, Isaiah Musamba, Moses Gwata, Mupswati Maramba, Solomon Chiwara, James Kaitano, Peter Mufunde, Thomas Jamela, Moses Chisamba, James Musiarira, John Wesley Mukasa, Peter Jamakanga, Hosea Katsidzira, Wilson Kusangaya, Josiah Mrewa, Peter Manhando, Elijah Mukaswa, David Mudarikwa, David Mrewa, Joshua Mujuru, Matthew Chineyu, James Bumi, Moses Musowa, David Chibanda, Shadrach Nyemba, Sampson Sora, Jonah Ganga,

The names of the following were called. Their characters were passed and they presented their reports. H. E. Taylor, Wilfred Bourgaize, L. E. Tull, Mrs M. J. Murphree. The Secretary read the report of A. DeJacoby.

Question Five Resumed—*Who have been received on trial?* (a) In studies of the first year. The name of George A. Roberts was presented. The Board of Examiners reported that he had satisfactorily completed the course leading to admission on trial. On recommendation of the Committe on

Conference Relations and on motion he was received on trial and placed in the studies of the first year.

Question Twelve Resumed—*What others have been elected and ordained Deacons?* (b) Under Missionary Rule. The name of George A. Roberts was presented and on recommendation he was elected to Deacon's orders.

Question Thirteen Resumed—*Who have been elected and Ordained Elders?* (b) Under Missionary Rule. The name of George A. Roberts was presented and on recommendation he was elected to Elder's orders.

Adjournment—On motion of H. I. James, it was ordered that Conference adjourn after the pronouncing of the benediction. The benediction was pronounced by the Rev. Thomas Brinton.

Conference adjourned, 5.15 P.M.

Fifth Day—Friday, June 17, 1921, Morning Session

Opening—Conference was called to order at 9 A.M. with the Bishop in the chair. The hymn, *Jesus the Name High Over All*, was sung and the Conference was led in prayer by George A. Roberts

Minutes—The Secretary read the minutes of the previous day's Sessions which were approved.

Introduction—The Bishop introduced Mrs. Thomas Brinton of the Congo Mission.

The names of the members of the class for ordination were called and the Bishop addressed the class.

The Bishop examined the class for admittance into full membership and Marshall J. Murphree, having answered the Disciplinary questions, was admitted into full membership of the Conference.

Recess—On motion the Conference took a recess at 10.40.

Conference was called to order at 11 o'clock by the Bishop.

The name of Mrs. H. E. Taylor was called and she presented her report.

Rhodesia Children's Home—The report of the Committee on the Rhodesia Children's Home was presented and on motion it was adopted. (See report.)

On motion the Rev. M. J. Murphree was elected as the Ministerial and Messrs. James English and H. W. Hill as the lay representatives to represent the Methodist Episcopal Church on the General Committee of Management of the Rhodesia Children's Home.

On motion the Bishop was asked to name the District Superintendent who should be on Rhodesia Children's Home General Committee.

Committee on Publications—The report of the Committee on Publications was presented, and the sections were taken up one by one.

On motion it was ordered that the following be substituted for or added to Sections 6, 11, and 12:

For Section 6—That the publications named be referred to the Committee on Publications with instructions to proceed with publication in the order which seems best.

For Section 11—That E. H. Greeley, J. R. Gates, and G. A. Roberts confer with tonic sol-fa Publishing houses in England or America or both concerning the printing of the new Hymn Book, and report to the Committee on Publications. *For Section 12*—That the lessons by Miss Lulu Tubbs suitable for a Third Chimanyika Primer be referred to the Committee on Publications with instructions to proceed with the publishing of the same, if suitable, at once.

With these substitutions the report as a whole was adopted. (See report.)

Adjournment—Conference adjourned by expiration of time.

Sixth Day, Saturday, June 18, 1921

Opening—Conference met at 9 A.M. with the Bishop in the chair. After singing of the hymn, *Jesus Shall Reign*, the Rev. E. H. Greeley led in prayer.

Minutes The Secretary read the minutes of the previous day's session which were approved.

Question Twenty-Eight was asked. *What is the Statistical Report?* The Statistician presented the report.

Introduction—The Bishop introduced the Rev. Ira E. Gillet of the South East Africa Mission Conference.

Medical Committee—Miss Bjorklund reported that the Medical Committee desired to defer its report until the arrival of Dr. Brass.

Board of Education The report of the Board of Education was presented and on motion was adopted.

Committee of Evangelism—The report of the Committee of Evangelism was presented and taken up item by item.

Section 4 was amended by deleting the reference to Membership at St. Andrew's.

Section 10 was amended by deleting paragraphs 2, 3, and 12.

The whole amended report was on motion adopted. (See report.)

Adjournment—On motion, it was ordered that when Conference adjourns it adjourns to meet at the call of the Bishop.

After the announcements and on motion, Conference adjourned at 11.15 A.M., with the benediction by the Rev. Ira E. Gillet.

Seventh Day, Tuesday, June 21, 1921

Opening Conference met at call of the Bishop at 9.30 A.M.

The Bishop addressed the pastor-teachers on the importance of diligence in the work of the Kingdom

The appointments of missionaries and native pastor-teachers were read by the Bishop, and the Rev. E. H. Greeley led in prayer for blessing upon the work of the new year.

Adjournment—On motion it was ordered that when Conference adjourns it adjourns to meet at the call of the Bishop.

On motion Conference adjourned at 10.30 A.M.

Eighth Day, Friday, June 24, 1921

Opening—The Conference was called to order at 9.45 A.M. by Bishop Johnson, and was opened with prayer led by T. A. O'Farrell.

Minutes—The minutes of Saturday, June 18, and Tuesday, June 21, were read and approved.

Rhodesia Children's Home—The Bishop announced the name of T. A. O'Farrell as the District Superintendent appointed to represent our Church on the General Board of Management of the Rhodesia Children's Home.

Question Two was asked. *Who have been received on transfer and from what Conference?* The Bishop announced the transfer of John M. Springer from the Congo Mission Conference and J. G. Brass from the St. Louis Conference.

Auditing Committee—The report of the Auditing Committee was presented by T. A. O'Farrell. (See report).

Committee on Resolutions—On motion it was ordered that the Committee on Resolutions should hand in its report, which was not then ready, to the Secretary of the Conference for inclusion in the minutes.

Adjournment—On motion it was ordered that after the reading of the minutes the Conference adjourn. The minutes of the morning session were read and approved.

Conference adjourned at 11.30 A.M.

E. J. Johnson
President

H. D. James
Secretary

VII SECRETARY'S CERTIFICATE

I hereby certify that this volume contains a complete and correct record of the proceedings of the Fifth Session of the Rhodesia Mission Conference and that it was adopted by the Conference as its official record.

H. D. James.
Secretary

VIII

REPORTS

Report of J. R. Gates, District Superintendent

The record of successful enterprise and the report of progress in the work of the Mission are but the record and report of the Wonderful Works of God's Love. Whatever mars the record and makes the report read smaller than it should are the footprints of retreating men who have turned back in faithless limitation of God, turned back in anger, in strife, in jealousy, turned back in pride to exalt self and humble God. But even these sad portions are punctuated with the infinite, long-suffering, eager Love of a tender God. Two decades have shot past since this Conference met in its first session as a part of the East Central Africa Mission Conference. Yet within them God has quietly, year by year, unfolded His Truth, moulded material, and built into His Kingdom an ever increasing number of faithful souls. A great misfortune attends us at this time in that there is but one missionary in our ranks today who answered the Roll Call of the first session. Yet, by God's ruling and power the past two years stand above the average in permanent up-building of the Kingdom of Christ.

These two years have been marked by a characteristic betterment of two conditions upon which the work of God in a very large measure depends. The spiritual growth of individual missionaries and pastor-teachers has undoubtedly brought the aggregate spiritual force of the Mission up to a point of larger and more permanent returns. Yet withal, we have not so much as taken fully and freely of the crumbs from under the table of God's Infinite Power and Wisdom and Grace. The average physical health of the missionaries has been fairly good, yet here, too, there are many chances for improvement. The missionary could take better care of himself but improvement must come through Church and Mission making closer, more regular observations of effects of environment, work, and climate upon each missionary and providing for necessary changes.

Through various causes eleven of our number have left or are about to leave us. Some permanently, but some, we hope, may return. The death of sister Rexrode came as a sorrowing shock to everyone. Her illnes was of long standing. Had surgical assistance been obtained a year sooner it is possible that she might have been spared to the work much longer, but it seemed to be God's way that she should be at rest. Matrimony claimed another of our valued workers. While we regret the loss of Miss Nourse as a worker, yet we wish for her a life more abundant in usefulness as well as in joy. Brothers Howard and Gurney have had to yield to the call of the body for a complete change of climate. The mental strain and suffering on the part of Mr. Howard and his wife were very great. We are glad for the report that both Brother Howard and Brother Gurney seem to be making progress toward a much greater degree of recovery than it was thought possible in either case. Miss Hess, in company with another missionary, left for the

homeland a year ago, and it is hoped that she may return this year strong and equal to the heavy task that is likely to be hers. Though Miss Mullikin had some misgivings as to her need of furlough, yet events in connection with her home-going and arrival have made it seem God's will that her going was in His plan. We hope it may be His plan to send her back. Mr. and Mrs. Paisley, after nearly ten years of valuable service, left a few weeks ago to complete the remainder of their days in special Christian work in Canada. Sickness and other circumstances make it necessary for Mr. and Mrs. Roberts to take their furlough and they expect to leave immediately. Through other various causes ten of our pastor-teachers have dropped out of our ranks. Some of these causes are most regrettable and we should do our utmost to remove them.

With all the depletion we have suffered our forces will, with the coming of Dr. and Mrs. Brass, be numerically intact. If our hopes and desires are realised in the coming of Mr. and Mrs. Gardner to this field, and in the return of the major part of the missionaries whom furlough has claimed, and by the proper deportment and spirit and good health of all of the recent reinforcements, we will, by another twelve or eighteen months, be in a stronger position in respect of size of our staff than for many years, if not than ever before. Though we should always bear in mind that unless our staff increases out of proportion to the ever-increasing demands of constantly enlarging borders our responsibilities toward the intensive work and an adequate plan of conservation can never be fulfilled. Ten new missionaries have, in fine courage and spirits, joined our ranks. As they may seek the help and guidance of senior members, may they in turn be given full scope for the exercise of the gifts and graces they may possess. I would like to ask our Bishop if he would not be pleased at this time to extend a hand of formal welcome to Mr. and Mrs. Taylor, Miss Parmenter, Mr. and Mrs. Murphree, Miss Fuller, Mr. and Mrs. De Jacoby, Mr. Bourgaize, and Mr. Tull, and introduce them to the Conference.

If on our African fields we adhere to the usual classification of missionary methods, namely, evangelistic, educational, and medical, we could not but do injustice to all. To evangelise, to "preach the gospel" according to the great command of Christ is necessarily to minister life, light, health, and strength to body, mind, and soul. Speaking of the work of the Church as including pulpit preaching, Sunday School teaching, Class Meeting, exhortation and help, and definite personal work for immediate results in conversion and consecration, it may be said that the Church has made creditable progress. Pulpit preaching is undoubtedly the most potent factor in assisting the Holy Spirit to bring about immediate, definite decision on the part of the native to renounce heathenism and take Christ. The results of this method since last Conference have been large and inspiring, and indeed reveal what is doubtless a fact that had we a called and consecrated native ministry working under the "Woe is Me" conviction, we could not begin to care for the converted. The Sunday school is not only a most effective force in supporting and building up those who have

made a stand for Christianity, but it is also a powerful means of breaking down traditions and barriers and helping the native forward in his trouble for faith in the True God. In some places these results are very manifest, but it is also perfectly evident that we are not taking full advantage of the full functioning powers of the Sunday school. We would gain much if we had some way of teaching at least the pastor-teachers and their wives, if not the stewards, some simple but effective Sunday school methods with a clear knowledge of what the Sunday school is really for. The Class Meeting is the place where the real state and standing of the entire believing portion of our constituency is registered. Once in a Class Meeting the individual knows that he is under close helpful and prayerful observation. He knows that there he may be open-hearted without fear of betrayal. He knows that there he has an opportunity to help as well as to be helped. Again we are not making the most of Class Meetings. It should be a clearing house where all accounts are leveled, where we may know whether numbers are meeting their Baptismal Covenant and their Membership Vows. With this people these matters are very important. The native will not forget the vow but if those who stand in the solemn place of exacting and witnessing the vow disregard its non-fulfillment then the whole idea of the Christian Faith is held in question. Kraal preaching and personal work have brought the call from many directions for the help of regularly appointed pastors and teachers. We should be reminded beyond the possibility of ever forgetting that there is no problem of unapproachable natives and inaccessible territory. Natives are calling and territories are opening up much faster than the Church supplies faith, funds, and missionary folk to answer and enter. The problem is, how can we meet the stupendous responsibilities that are upon us? The problem is largely one of Faith, Intercession, and Sacrifice. God is still able to do His part. If our Church has been called she has also been anointed, so that on her part it cannot be a question of power and resources, but a question of willingness. There is one who believes she would answer if she knew the call and enter if she knew the way.

The voice of the anti-missions man seems hard and foolhardy, but it should serve missions with the blessing of carefulness and prayerfulness. Our educational method must maintain as its supreme objective the Christianization of those who are taught. Our text must be "All knowledge and wisdom belong to God and without there is no true understanding." He wants to make the mind clear as well as the heart clean. In almost every instance our day schools and boarding schools are holding to this standard and so earnestly is the work done that it seems almost certain that above 80 of those who accept Christianity are first and for some time attendants upon the school. From a standpoint of the secular side of the educational work our average teacher is farther advanced and better trained than those of any other mission working in Rhodesia, unless it may be the Wesleyans and the Presbyterians. Our Central Training School has been doing exceptionally good work under hurtfully varied circumstances.

Viewing our responsibilities within the prescribed area of this Confer-

ence it is easy to see that God's first call is for consecrated native men of a sure foundation. The Central Training School is our first great opportunity and responsibility. The only reason the institution does not and cannot measure up is that we as a body lack the courage of our convictions. We keep on moving out when we know we have not yet begun to meet our first obligations. The theological department of the Central Training School has really come to a prominent place in the institution during the last two years. Since then, and especially in the last six months, it has become invaluable as a factor in grounding the students in Christian teachings and principles. Circumstances have not permitted a large work to be done in the normal department, but what has been done has revealed more than ever the need of this department. The native Christian teacher is essentially included in God's call for men. An elementary normal training doubles the man's ability to answer God's call. While we have cut out more than half of our industrial educational work of the Central Training School, yet our work as a Mission in this branch has been constantly enlarging. The work at one boarding school includes wood working, gardening, and animal husbandry, while at two of our out-stations definite class work is being done in gardening and at one of these stations wood work is taught. Plans are also on the way for teaching *pise* building. As a Mission it would be difficult to overestimate the value of this branch of our educational-evangelistic work. Our work in this line has helped in a large measure to influence the government in taking the position they have on the question of native development, and we are invited to participate in establishing a system of industrial education on the part of missionary societies.

From a standpoint of immediate approach to the heathen people, our medical method is most important. It is a method too that affords the first glimmer of light that leads to faith in the True God. It also saves many human lives and relieves much human suffering. Our work in this southern part of the district has more than doubled in the last two years. This is due mostly to the coming of Miss Parmenter. It has been clearly demonstrated that a nurse and a dispensary at each missionary centre is a policy that we should maintain, and work earnestly for its achievement. Our medical work in the north suffered a most serious reverse in the home-going of Dr. Gurney, yet never were our opportunities and responsibilities greater nor our position with the government stronger than now. No one can doubt that we have an urgent call to do medical work in this country. It is equally certain that our first responsibility in respect of the need of a hospital and a missionary physician is in the northern part of the district. There the native is practically entirely out of bounds, so far as his ability to obtain medical aid is concerned. The European is better situated only in proportion as his means of travel is more rapid. 60,000 natives live an average distance of about 100 miles by the most direct route to a doctor and they have no way to reach him but to walk. To more than half of that number we could reduce the distance to an average of less than 20 miles and we could average the distance to all at about 30 miles. Then that is

the only section of our work where the government will subsidize our medical work. We should easily be able to realise from this source at least £1000 per year. That amount would supply the medicine for the whole of our work and make it possible to finance the opening and maintaining of the out-station work where we have no other present means of support in the Mrewa and Mtoko districts. Notwithstanding the sorrow, misfortune, and necessary retrenchment which have broken into the work of the Woman's Foreign Missionary Society that work still stands enlarged over the undertaking of two years ago by the addition of a medical department at Mutambara which is rendering service of inestimable value to the whole work. The work in other departments is becoming more and more efficient as the policy becomes more settled and the missionaries gain a larger and wider experience. Too much cannot be said for the encouragement of the employment of Colonial native teachers of the right type. The influence of such teachers is of great value. No effort to establish a self-supporting, self-governing native Christian Church can possibly be complete without a very large emphasis being placed on special work for women. The native woman must be sought, won, and held for Christ, not merely on her own account, but for the generation of impressionable childhood of whom she is the sole teacher and preacher. For the splendid part the W. F. M. S. is doing in this respect we should be most grateful. But there are wide fields of necessity about us that cannot be touched by a limited corps of workers. Social conditions at mines and trading centres are appalling. We cannot too quickly establish social service work to meet those conditions. Our whole position in the Christian Church would be strengthened in a very large degree if systematic station visitation could be done by a lady missionary accompanied by a strong native Christian woman, preferably a Colonial native. Then again, some way ought to be found to train the wives of our pastor-teachers and stewards to do special work with women and children at the out-stations and even in the kraals. If this is too much to expect the W. F. M. S. to do then we should make it a part of our own policy. Definite work should be done with children. The very least we can do is to instruct every pastor-teacher and his wife to hold special classes for children, and try to get our entire membership to understand the urgent necessity for them to try to protect every child against heathen superstition and practices and lead them into a true Christian faith.

The practices of *Mutorwa*, the custom of wife legacy, and the manufacture and use of *doro*, have made serious damage and hindered the work of the Church to a very grave extent. In this respect it would be well to ask ourselves whether the laws of the Mission, when properly enforced, are sufficient to give the best results socially and morally.

Regarding work other than native work which indirectly affects our main effort. Under this head we may discuss the European work which we have tried to strengthen by making it possible for the town missionary to devote some time to pastoral work and to increase the number of Church services. The results of this effort will be given in another report. The

community of Colonial natives, many of whom are Wesleyan and other churches, has constantly been increasing in Umtali. No other church is attempting to minister to them and they are looking to us for Spiritual help. If the numbers increase during the next two or three years as they have done in the past any effort to help them should realize full financial support from the people themselves. Another very serious question is that of the Indian population at Penhalonga and Umtali. The question is serious not only because nothing is being done for the Indians themselves but because the Indian more than any other foreigner in the country is putting his stamp upon the native. Within a minute and a half from our native Church in Umtali is a resort kept by Indians that is a decided menace to our work. That is one. There are three or four others in Umtali and others in Penhalonga. If a strong work could be established among the Indians themselves it should mean a Christian community of Indians and a material lessening of the menace. The problem of the Colonial native and that of the Indian are urgent and should have serious and immediate attention.

On the Umtali circuit a venture has been established which means the centralization of the educational work of a large portion of the circuit. The church and religious work is carried on just the same, except with increased emphasis, while the educational work is done entirely at one centre. At this centre there are three teachers instead of one. The teaching consists of Bible, Literary, and Industrial. The results thus far have amply warranted the venture, and much more will be possible as the work develops and the equipment is more complete.

Another venture that has thus far offered abundant reward is that of appointing one of our own pastor-teachers to work under the Wesleyan missionary at Salisbury. His work is to assist in the day and night school, and also in preaching and holding the Class Meetings. These duties occupy four or five hours of each of the seven days in the week. The remaining five to eight hours of the working day he is free to do special work among the natives from the various sections of our territory of whom there are well over 200, and perhaps half of this number are beginners, probationers, or full members of our Church. A number of our backslidden members have already been reclaimed, and are prospective candidates for all-time Christian service. Brother Mandisodza has prepared a special report on this work. The printing press has done much in filling its unequalled place in the advance and conservation of our work. This much has been done under difficult and trying conditions. The whole of our printing, publishing and colportage work should be re-organized and firmly established as one of the most essential factors in our whole missionary enterprise.

In January of this year a pastor-teachers' Conference was held at which one-hour courses were given on methods in preaching, teaching, conducting Class Meetings, Children's Meetings, Mothers' Meetings, Sanitary and Hygiene work and also a course of Christian Stewardship. The course lasted four days and gave the most satisfactory results of anything of its kind we have ever held.

Extension work goes on automatically. On every circuit, through the effort and holy zeal of Pastor-teachers, Stewards, and Missionaries old calls have been met in one way and another, and new territory invaded which has meant new calls. In a few of the circuits definitely organized advances have been made. Gandanzara, Marange, Nyakatsapa, Mtoko, and Mrewa circuits. On the Mrewa circuit where, strategically, advance was most needed there has been a consistent and statesmanlike extension of the work, and the Mission and the Conference ought to make certain that no retrenchment is suffered either in the Mrewa or Mtoko circuits.

Self-support has made steady progress, yet an enormous margin is left for development on this line. A steady consistent stewardship program would cover a large part of this margin swiftly and permanently. Buildings and equipment for all our out-station work are supplied almost entirely by the local Church and school. Other forms of valuable labor is given freely and cheerfully, and the average quarterly meeting offering has increased. Unfortunately not all the circuits have been able to have the full four quarterly meetings per annum.

We should not attempt to efface the pain and regret that come through unrealised possibilities and untouched opportunities, and errors of judgment and unfortunate conduct, yet one may be grateful and happy that on the whole real and permanent progress has been made along every line of undertaking and we may be doubly grateful that the point at which progress levels up today measures the height that we have reason to believe it does. Progress is beset on two sides. First, the absence of adequate staff, equipment, and faith, and the presence of unbelief and errors have on the one side made the highest degree of progress impossible. Second, the absence of a sufficiently operative force to carry out any system of conservation has made serious subtractions from the total progress made. In spite of the very best regulated system of conservation we would be bound to lose some. But our losses are very much larger than they should be. If the Conference please, it may not be out of order that this report should suggest a few items that might be included in a system of conservation. Many are lost because so few, if any, of our Church records are properly kept. Few, if any, proper record books are used for such records. The loose-leaf system which is not disciplinary is neither convenient nor complete. Consequently sad and serious neglect could be written along the path of many persons who have drifted away from Christ and His Church. Then there are no less than eighteen points where out-stations have been established and subsequently abandoned, and it is doubtful if at any one of these points there were not both probationers and full members, to say nothing of the number who had definitely renounced heathenism and were trying to walk in God's way. There are no ways and means provided for us to consider the welfare of such persons after the station has been abandoned. We cannot shunt the responsibility on to local stewards, who themselves need daily help. Many are lost to the Church and lost to God in this way. Again the wants that have so rapidly and legitimately multiplied on the

part of younger generations swell the tide that sends so many adrift toward urban and mining centres. "Money to buy things" is a necessary but too often a sad cry. There should be some way to follow them and keep them surrounded with the influences of responsible persons and helpful literature and regular means of Grace. Our Salisbury work is an example of one line that might be followed. One of the saddest sights in our whole Mission is the drift of Christian women and girls who at once, upon adopting Christian cleanliness and dress, become the prey of Colonial native, Indian, Greek, and even European at the centres. If every woman and girl could be taught some means of earning clean but independent money to buy her things, something would be gained. Yet there must be some definite system of tracing her footsteps, guarding her path, and protecting her against the vicious and compelling temptations that literally crowd her to the wall. Certain heathen customs that our Christians in many cases feel that they have in a measure to adhere to cause the downfall of a comparatively large number. The Mission must be very clear and strong in its attitude towards such customs and strict in its relations to Christians who observe such customs beyond what the Mission defines as a safe boundary. Our Class Meeting methods must be just as thorough as they can be made so that an exact perspective may be gained of the real experience and tendencies of each member. Out-station visitation on the part of Missionaries should be very frequent. This could be done in connection with Church work, S. S. work, Class Meeting work, Women and Children work, Church Records, Stewardship and School work. We have reached the point in the development of the native Church where the question of supplying the whole Church constituency with the largest possible measure of moral and spiritual reinforcement is a serious problem, and we must do our utmost to conserve the fullest possible harvest. It results not only in the loss of precious souls whose redemption has in so many ways cost much, but the larger the company of backsliders becomes, the more difficult it becomes to obtain definite results among others. A more complete staff of better qualified teachers and wives of such would be unmeasurably valuable in the conservation plan.

It seems impossible within possibly the next ten or fifteen years to carry out our occupation policy. Expecting that we would probably realise the completion of the policy in all its most important aspects from Centenary funds no special effort has been made to keep the policy well balanced. But as it seems unlikely to realise all that we anticipated it seems almost necessary to so adjust the policy that we may keep each phase of the work in its right proportion. There is an urgent need that Bishop Johnson shall call the Finance Committee together and carefully and thoroughly weigh the urgency and merits of each detail of the work and the present urgent needs together with the demands that are made upon us as our borders automatically expand, and at that meeting, and in the light of its findings, to so adjust our course of intensive and extensive cultivation as to meet in the fullest possible way the needs of the entire field. It seems to one who

observes and cares that there must be an effective program of conservation carried out that must mean more intensive work. On the other hand, to the same observers it seems imperative that dead ripe areas, especially those that are exposed to all sorts of invasions, demand that we extend the border of our organized work for their salvation and protection.

For at least fifteen years, and I believe more, we have talked about our responsibilities and opportunities toward P. E. A. and the great need and the ripeness of that field. Lamentably and unfortunately we have done nothing but talk. To say that we could have not done anything would be to say an untruth. Men have been available who are abundantly adaptable to the work of opening new fields, and men who could, in a very large way, have financed their own progress through home constituencies. Twice have we been asked why we are not heeding that call of that vast area and twice have we been asked whether we were willing for another society to open work there. There is at least one man in our work south of the equator today who is unquestionably fitted for such work, and who has large support from the Church at home. Would this Conference not pass a resolution and in sympathy and conjunction with the wishes and efforts of our resident Bishop appeal to the Board that this man, or some other equally adapted to such work, be appointed to that field some time within this calendar year. For one year at least such a man might have his headquarters at Umtali, and make extended tours through P. E. A. preaching, healing, teaching vernacular and agriculture, and making studied observations with reference to population, suitable centres, transport routes, etc.

From a standpoint of landed property, buildings and equipment we stand practically where we did at our last Conference. At Mrewa a brick house of four rooms and kitchen and two or more pisé houses have been built. At Mtoko three or four pisé houses have been built to serve the purpose of dispensary, hospital wards, and stables. At Arnoldine we have acquired about 230 head of cattle and a dipping tank at an aggregate cost of something over £500. We have also acquired another 50 or 60 head of cattle to increase our herd at Nyakatsapa. In respect of the balance of our land credit with the government we have applied for a desirable tract of land in the Mrewa District. The prospects at present seem reasonable that we will secure a grant of this land soon. With 15000 or 18000 acres of land in our possession, all of which is probably much above the average in quality, we should come to a sense of need to have some kind of a policy that might increase our local income. Much of that land lying practically idle, when we need funds as we do and shall, does not look well or sound well.

Financially, it is difficult to calculate where we stand as a Mission. We do not know how or when our debt which equals more than half of our 1921 appropriation will be disposed of. The report of the Centenary income from the Spring Conferences has not come to give us any idea whether we shall receive our full appropriation or whether the 16 may be deducted. The sum of next year's appropriation is also uncertain. Yet we should be able to say "None of these things move us". A complete and comprehensive

plan for increasing our field income should be worked out and followed insistently. In five years our present local income should equal at least three times what we have earned in the past twelve months. Then we should get to it with all force and help the Board realize the highest possible figures that represent the Centenary pledges. We should bend every effort and apply all faith to realize a complete equipment of material accessories. Yet we must come to a place in our life of faith and intercession and consciousness of the presence and availability of an all-powerful, all-wise God and Father and Savior and Friend, that the absence of material equipment shall not stagger us.

Report of the Board of Education

We recommend that the Publishing Committee be asked to see that First Primers in Chimanyika are provided immediately. We also recognize the great need of a series of charts and a third Chimanyika primer to follow Second Chimanyika Primer and to precede the Bible. We recommend arrangement for the preparation and publication of the same as soon as possible.

We recommend that the Government Code be amplified and defined within the understanding of the native teachers. Further, we recommend that the white teachers of the various centers come together to definitely arrange the course of study within the Code and decide upon the adoption of text books for the sake of continuity and uniformity.

We recommend that credit be given on tuition for work done or tuition paid at our other schools when the pupil desires to enter the Central Training School.

We recommend that the requirements with regard to Central Training School tuition in respect to cattle given be revised to provide that seven pounds value of cattle be required when cattle are paid for tuition.

H. E. TAYLOR. H. I. JAMES.
MRS. TAYLOR. MISS F. QUINTON.
L. E. TULL. MISS M. FULLER.

Report of the Committee on Evangelism

Tithing

The Committee strongly urges all missionaries to teach stewardship, especially to the pastor-teachers, that they may instruct their people in this very important Christian practice.

Sunday Schools

The Committee recommends that the teachers be constantly impressed with the importance of confining the emphasis to two or three main points, which the pupils can remember and ponder during the week, and that the teacher avoid the practice of preaching to his class.

We further recommend that the teachers meet together for preparatory study of the lesson, with the pastor-teacher or missionary, where possible.

Social Service

There is a great need for the establishment of special work for women and girls entering or living in the towns. This has become such a serious problem that we feel some immediate action should be taken by the Conference.

Inasmuch as ours is the only Methodist church working in this part of Rhodesia, we have a distinct responsibility for the spiritual oversight of all the Methodist people, and others uncared for, in this field. Ministers in charge of circuits should be careful to seek out all Methodist families, and look after their spiritual welfare.

Indian and Colored Work

There is an open door and a great need for religious and perhaps educational work among the Indian and colored people of Umtali. Inasmuch as this work may be made self-supporting practically from the start, we urge that it be undertaken at once.

New Work

We recognize the great need of pushing out into new work, especially to the north and west of the stations in Mrewa and Mtoko districts, and in Portuguese territory. These are our sections to evangelize, and we must do it, not only for the sake of the peoples there, but to allow our own Christians to put into action their desires for those of their people who are as yet untouched. When the native church has a great yearning to push out and evangelize, dare we allow its zeal to burn out for the lack of opportunity to put itself into action.

Church Registers

Our present Church registers (the loose leaf) have proven so unsatisfactory and confusing that we recommend the use of bound registers only; a register for each station to be kept at the station by the native pastor, and registers for all the stations of the circuit to be kept by the missionary in charge.

Transfer of Members

We further request that books of blanks for the transfer of members be printed in accordance with the Discipline, p. 55.

Educational Requirements of Native Workers

We recommend that, owing to the great numbers of calls that are coming to us for the Gospel, we should repeal the rule that "No native worker who has not passed Standard II may be employed by the Mission."

The Committee recommends the following in regard to the conduct of Christians:

1. The forbidding of night dancing.
2. That Christian men cannot allow inherited women to live at their homes, even though the plea of caring for them is put forward.
3. That we re-affirm our stand against the use of *doro* and tobacco.

4. That we warn our pastor-teachers against the use of *mahewu*.
5. That our girls may not leave school and home without permission of teacher and father and that they do not go to towns without proper escort.
6. That we make it plain that, while civil marriage is legal, we do most urgently urge our Christian people to be married by the Church.
7. That we cannot countenance the putting away of wives for other grounds than the one given by Jesus.
8. That *Matorwa* is not necessary under any circumstances, and we as a Church cannot countenance it upon any circumstances. Our people should clearly understand that when parents refuse marriage without good reason, the government may grant the permission to marry.
9. That our boys and girls be warned against being unequally yoked together with unbelievers in marriage, in business, or in heathen customs.
10. That we discourage the giving of money or valuable presents by the boys to the girls.

T. A. O'FARRELL. MISS G. CLARK.
W. BOURGAIZE. MISS L. TUBBS.
E. H. GREELEY. M. J. MURPHREE.

Report of the Committee on Publications

We recommend the unification of the Book Room with the Rhodesia Mission Press.

We urge upon our missionaries the importance of ordering all our supplies of books through the Book Room to ensure uniformity in series of school books used by all our schools as well as to benefit financially the Press which we all desire so much to become a permanent and increasing source of help to all our work.

We recommend that the publication of the AFRICAN ADVANCE be continued in a smaller and cheaper form until the Central Mission Conference starts a paper which may supercede it. We recommend the Rev. H. I. James be elected Editor of the AFRICAN ADVANCE.

We recommend that the UMBOWO HWE UKRISTU be continued as a monthly publication if possible or if not monthly as often as advisable and that M. J. Murphree be elected Editor with Paul Mariyaugawas assistant translator and typist.

We recommend that Miss M. Fuller be asked to get out the Sunday School lessons for 1923 and that Miss F. Quinton be asked to get out at the earliest possible moment those for 1922.

We recommend that the publications named below be referred to the Committee on Publications with instructions to proceed with publication in the order which seems best:

Junior History of Methodism.
Daily Food.
The Young Disciple at the Lord's Table.
Primer of Christian Doctrine.
The Standard Catechism.
First Primer.

We recommend that the translations of E. H. Greeley be kept in a safe.

We recommend that Animal Husbandry and other material be printed in UMBOWO.

We recommend that Mr. and Mrs. Marphree, Mr. and Mrs. Taylor, Mr. and Mrs. DeJacoby and E. H. Greeley be a committee to act upon music for our new hymn book in vernacular.

Miss Quinton, Miss Clark and E. H. Greeley to be a committee on vernacular hymns.

G. A. Roberts, J. R. Gates and E. H. Greeley confer with tonic-sol-fa publishing houses in England or America or both concerning the printing of the new hymn book, and report to the Committee on Publications.

That the lessons by Miss Lulu Tubbs suitable for a Third Chimanyika Primer be referred to the Committee on Publications with instructions to proceed with the publishing of the same, if suitable, at once.

E. H. GREELEY. W. BOURGAIZE.
M. J. MURPHREE. MISS L. TUBBS.
T. A. O'FARRELL. G. A. ROBERTS.

Report of Committee on Rhodesia Children's Home

The Committee recommends that the Conference commends the Rhodesia Children's Home and recognize its relations thereto as active sympathizers.

The Committee suggests that the Conference recommends a change in the paragraph of the suggested constitution relating to the representation of our Church on the General Committee and that instead of "The District Superintendent," it shall read, "A District Superintendent."

The Committee also recommends that this Conference asks the Bishop to appoint the District Superintendent representative.

H. I. JAMES.
T. A. O'FARRELL.

Report of Auditing Committee

We, the Auditing Committee, have audited the Mission Treasurer's books up to December 31, 1920, and found them correct and in order.

(Signed). J. R. GATES.
T. A. O'FARRELL. M. J. MURPHREE.
G. A. ROBERTS. A. DEJACOBY.
E. H. GREELEY. H. E. TAYLOR.

Report of the Woman's Conference

The Woman's Conference recommends the Rhodesia Mission Conference to authorize:

1. The opening of a women's hostel in Umtali and erection of a building on a site on the mission stand, which site shall be selected jointly by a Committee from the Woman's Conference and the Finance Committee, provided the Woman's Conference undertake all financial responsibility for building and upkeep.

2. The resident missionary in Umtali supervise the work in connection with a committee from the Woman's Conference.

(Signed) F. QUINTON, Secretary.

Report of the Conference Treasurer

The only fund the Conference Treasurer has to report on is the Conference Claimants' Fund. So far there have been no claims on this fund The last report shows the amount to the credit of this Fund to be $1034.01. Since that time the interest on this amount is about $82.00. Dividends from the Methodist Book Concern reported this Conference are: for 1919, $43.50, and for 1920, $70.00. Making a total to this fund of about $1230.00. The whole of this fund is on deposit with the Board of Foreign Missions and drawing interest except the drafts of $113.50 announced at this Conference which however have been by Conference action ordered to be deposited with the other with the Board at New York.

Respectfully submitted,

H. I. JAMES.

Report of G. A. Roberts

During the time since the last Annual Conference we have had a happy time in the work at Mutambara. It has been a busy time and a vigorous time. Every person has been under a burden that three persons could not have carried easily. Many of the things that could be most profitable to the Church and to the native people are left undone while we do things that it seems necessary to do to keep the work going. There should be an increase in the working force to make more thorough work possible.

The church has increased and improved, not so much in numbers of membership as in spirituality, as shown by attendance of Class Meetings, prayer meeting and Sunday morning preaching services. A one hundred percent increase in village visitation would yield a one hundred percent increase in church service attendance, but we are unable to do more with the limited staff of workers.

I wish to mention the faithful work of the W.F.M.S workers who have done a full share of the class meeting and prayer meeting work and kraal visitation. The preaching has been done by all of us each taking turn. The group of boys and girls who call themselves student volunteers and whose meetings have been conducted by Miss Tubbs, Miss Parmenter, and Miss Fuller should have special mention. They are finger tips of the Church reaching out into the villages and bringing the people into Church and school.

The school has been on the increase until two hundred are now in attendance. The teaching has been consistent and effective. A school can not be maintained unless the teaching staff are sympathetic and consistent in hard work. We are different in ability but have all striven to make a good school and give every boy and girl good instruction. Miss Tubbs has done much in guiding the teaching staff in the school work and we are thankful for one who has been so efficient. Let us not forget Moses Muparutsa, Reginald Gonyama, Thomas, Phoebe and Esther. Miss Fuller, last to arrive at Mutambara but not least in the work, has tried to give full time to language study, but even she has sometimes given very necessary assistance in school. My three classes each day have taken the greatest part of the forenoon.

Agricultural instruction has been given to both boys and girls of the boarding schools. Moses Muparutsa, who was in my classes at Old Umtali some years ago, has managed the girls' laboratory work in gardening. His work is very satisfactory and if you could all see the girls' garden plots and the way they are maintained you would say with us that the work is as nearly perfectly done as it can be for this generation. I manage the boys' laboratory of gardening and am glad the work has been more satisfactory than ever before.

In industrial training our school has been doing carpentry. Each boy in the boarding department has definite training five hours per week, and all are learning well. We have made no attempt to commercialize but think Mutambara should make some chairs when the boys are a little more advanced. The work has been carried on purely for the purpose of instruction. Reginald Gonyama is the native instructor in manual training.

Our leather repair shop is giving good instruction to a small number of boys and we have turned some of our own home-tanned leather into boot soles. The leather-making was an experiment, but the leather was good and I hope we may do more with it in the near future. Hat making is our latest industry and should be very remunerative to our native people.

The station at Chitora has been closed because of unreasonable demands of the man who purchased the land on which the church stands. The church membership is transferred to Mutsiabaco station. However, this is not an adequate arrangement for the training of the people. It seems the best thing that we can do under present circumstances.

At Mutsiabaco the work has been carried on in fine manner. The native people have built a nice new brick church and have white-washed and decorated the inside. They did it of their own free will and by the instruction and assistance of their teacher, Isaiah, who is a really vigorous and consistent worker. His school and church indicate the way he has preached prayed, and worked. He was not content with book learning only for his people, but commenced three years ago to teach them gardening and has helped his people very much. They have duplicate plots planted with manure and without manure. His people love, believe in, and obey him.

Dunhu now has a teacher after many months of negotiating for a place to locate the church. We had to relocate on another farm. The people are attending school and church well. Mark Matanga is the teacher.

Report of E. H. Greeley

A few years ago I little thought that my work would ever be in a printing office, much less did I think when given that work that I would be continued in it for three years. But this Conference finds me at the same job I had two years ago. I have not calculated how many thousand pages of printed matter have been turned out in three years but I think close on to a million.

There has been no cessation in the work since I have been in charge except while moving to Umtali and back again, and during these two years there have been printed the Sunday school lessons, AFRICAN ADVANCE, UMBOWO HWE UKRISTU, FIRST PRIMER, CATECHISM, portion of the RITUAL, HYMN BOOK, MIRACLES AND PARABLES, letter heads, charts, form letters, envelopes, labor tickets, etc. I have no doubt that the Rhodesia Mission Press might now have been self-supporting if it had had an efficient manager in the years past. Not being a printer, it has been a difficult work for me and sometimes discouraging too, but hope has continually kept up courage that in a few months there would be a printer in our work who could do many things our Mission so much needs. He has not come yet, so there is still opportunity for patience. May we hope that her perfect work is nearly accomplished.

We all rejoice in the five thousand dollar gift from one of God's stewards in Sewickly, Pennsylvania, for the Printing Press, which will no doubt be available for equipment when the long looked-for printer makes his appearance.

The Centenary funds have bought for £600 the three buildings formerly occupied as a store, consisting of an eight roomed brick house, a large iron building for the printing office, and a smaller building used as a store room.

The extra expense of running the Printing Press above the receipts has been small compared with the great benefits derived from it for the Mission. All through the war when Bibles were unobtainable our people received regularly, with few exceptions, 2600 copies of the Sunday school lessons weekly in their own language, and thousands of new Gospel Hymn Leaflets, and the UMBOWO HWE UKRISTU. All the MIRACLES AND PARABLES OF JESUS with illustrations of each have been printed and now await binding. The First Primer in Chimanyika is in constant demand. The edition of last year is entirely gone, and orders for hundreds have recently been given.

The UMBOWO HWE UKRISTU (Christian Witness) has been printed irregularly whenever it did not interfere with other work. The subscription list is now over 400. Its goes to Cape Town, Durban, Johannesburg, Kimberly, Bulawayo, Salisbury, Livingstone, Beira, Hartley, Marandellas, Gwelo, Umvuma, and to each of our 75 out-stations. It is eagerly sought for and ought to be issued regularly every month. I do not think there is any doubt about the good it is doing in keeping our boys who are scattered all over South Africa in touch with our work and with the Church giving them a greater desire for literature as well as leading some to repentance. It has been also a valuable means of communication with our pastor-teachers. I earnestly hope that this venture may be kept up till the Judgment day.

Hymn writing you all know is my joy and song at all times. It is the one work which always enlists my most earnest enthusiasm. I never tire at this work, and the thought that God can use an ill prepared one as I am to guide the voice of praise and worship of our thousands of people overwhelms me with gratitude. God has wonderfully blessed my own soul in this labor of love and has been the power in me which has taught my head and heart to put His truth in meter. I believe his word and truth will not return to Him void but will accomplish good in this part of His vineyard. By a careful selection of existing hymns from our present book together with a like selection from the more than 100 new hymns which I have, I think we can get out an edition of 200 or 250 hymns with the music in tonic sol-fa, thus helping to have more music and salvation and less noise and discord in our out-stations. Music has had a prominent place in all our work from the very beginning and of late has been making great advances. In 1918 I started a choir in our Umtali Native Church which was so useful that I did the same here at Old Umtali when given the care of the Church, and no doubt it has come to stay. They have an inordinate desire to sing in an unknown tongue. I trust the rapid spread of sol-fa among our people may be an inspiration to our people to greater effort in music as well as being a help to sincere devotion in all our religious services.

I hesitate to say anything about my language work, as I have little new to say. Since last Conference the New Testament has been translated and typed. A part is ready for the press but the major part must brevised. Other parts of the Bible are in various stages of perfection. The folk lore stories compiled in years past have increased from time to time. Other accounts of the early history of the Manyika people and of the coming of the white man to Mutasa's country, the settlement of Penhalonga and Old Umtali, the invasion of the Mabzwiti have been written by natives and these have all been typed and are ready for our future use when printed.

I pray if it is the Lord's will that my life may be spared a few years more to perfect the work already begun and to see the new hymn book in use among all our people. My eyes have been opened wide to the possibilities and blesssings of a small printing plant such as we have the beginnings of here at Old Umtali; and I pray that in the near future, with the fine start we already have, every department of our Rhodesia Work will feel a new power and help in the printed page in the vernacular.

Report of H. I. James

The period since last Conference has been spent one-half or furlough and the other half back on the field. Immediately after last Conference we were able to get sailing for home. Little does one sometimes think how much they need a change until that change comes. We left here with some ideas and feelings that had somehow come and had taken root, which however very soon with a rest and a change of surroundings gave place to a more true perspective. The recuperation showed us that the rest did us as much good as it was welcome.

After some months in England, we went to New York where, at the request of the Secretaries, we stayed a full month and with very great profit to ourselves at any rate. The great organization that stands behind us as we work here in far off parts was an inspiration as we saw, day after day, the volume of the work and the devotion of its workers. From there we went on to Western Canada, where, with the thermometer registering sometimes as much as 46 less than nothing, everything excepting the enthusiasm for getting back to work here froze up solid.

Before returning, an opportunity for doing a little field work came, and we spent a solid month in the city of St. Louis with the churches there, giving missionary addresses nearly every night and sometimes several in the day. Our stay in St. Louis was cut a little short by the announcement of our booked passage being secured, so we hurried to New York, England, Africa, and Rhodesia, where we arrived just a year ago today.

On arrival work awaited and was attacked. The Umtali circuit became my work as also did the work of Mission Treasurer. On January the first of this year I was also given charge of St. Andrew's Church and the white work here.

Mission Treasurer

The financial situation has been and still is a serious one. The real situation broke upon us as with a series of thunder claps. The work of the Finance Committee has been hard and taxing, and the work of the Treasurer at many times has been onerous. We still are not shouting, for we are not yet out of the woods. We see daylight, but it is yet far ahead and many a log of difficulty will have to be surmounted before we are again out in the open. That time will however come, and it may be sooner than we now expect.

Umtali Native Circuit

This circuit consists of four manned stations and four others where we have no teachers resident. From three of the latter the teachers have had to be withdrawn, owing to the fact that the stations were located on private farms whose owners would not renew the leases and from which farms the natives will probably be moving. We are however caring for the spiritual welfare of these unmanned stations for in them we still have members and probationers. The pastor, Ngazana Sadomba, who is stationed at Muradzikwa has general oversight of these four stations also. He visits them frequently and seems to have gifts which make his work very effective. In order that the Sunday services and work of preaching may be best cared for, a monthly plan of preaching appointments is issued by the missionary in charge, and regularly Sunday by Sunday the appointed preachers go out with their messages and give the people the variety of emphasis on Gospel Truth which they so much need, besides giving the benefit, to these unmanned stations, of the preaching and help of the neighboring pastor-teachers.

The work at Umtali and Penhalonga differs from that of most stations as it is dealing with a very floating population of natives from all parts of

the country who have come for work at the mines or in town. It is very important however, inasmuch as it ministers to the needs of many of our members and probationers from our other stations and who find many stones of stumbling in these centres that they knew not in their own homes. In both Umtali and Penhalonga the pastor-teachers in charge spend much of their time in visitation and often are able to discover some of our people from our other stations who need a little looking after and help in these places of new besetments for the native.

The station at Muradzikwa is one showing a new departure. On returning from furlough I found the idea of the District Superintendent was to experiment with a station with several teachers there, each having his own department. This was done at Muradzikwa and although it has only been established for a few months it seems to be a real success. Here are three native workers; John Nduna, who has charge of the scholastic work; Peter Mundondo, who has the industrial work, teaching carpentry, gardening, as well as working out with the natives there the training he had at Old Umtali in animal husbandry; and Ngazana Sadomba who has the pastoral work. Each seems to be especially fitted for his own department and really the foundations of a strong station are being laid. The Government School Inspector, who a week ago visited the station, pronounced it the best work of the kind he has seen in Rhodesia, and said that he is asking the Educational Department to give us a special grant in aid of that station. The teachers of the circuit are faithful and deserve praise for the way they are now carrying on their work.

St. Andrew's Church

The white work in Umtali is still going with promise. That it fills a real need is evident. With only part time available to devote to the white work the best perhaps cannot easily be realized, but what is being done is making it possible for spiritual help to be brought within the reach of hundreds of residents who have been brought up in a Christian atmosphere, but who, without it, would probably drift without its pale. The morning service has been re-started and although sparsely attended as yet, some attend who cannot possibly be there in the evening. The evening service is well attended. To be told only a few days ago by an official of another Church that St. Andrew's is the only Church in Umtali where one can get real Spiritual help and uplift is an indication of the place St. Andrew's is filling in the community.

Report of H. E. Taylor

We arrived here June 12th, 1919. On June 14th I began my duties at Old Umtali by going out and sending the boys to work, and thereafter I quickly assumed the charge of all of the outside work. A few days after our arrival we began language study, which continued on my part at the time for about one month.

When school re-opened in the latter part of July, I organized a class in

gardening with the boys of the higher standards. Note Books were kept and I was hoping to get started in earnest in the special work to which I had been assigned, namely that of agricultural instructor.

About August 15th Mr. Howard was taken ill and went to Salisbury, leaving Mrs. Howard and I to carry on as best we could. I then decided that I could not continue agricultural class work. Mrs. Howard retained the treasurer's work and the work tickets until her departure, December 1st, at about which time I was formally appointed principal.

Mr. Till left September the first at which time all industrial class work ended.

To assist me in the farm management and the routine outside work there were two native teachers, one of whom took charge of the stable, stock, food issuing and some of the repairs. The other managed the plowing, planting and cultivation.

In April, 1920, Mr. Norris was taken on to do this work, and most of the other outside work, so that I was relieved of all but general responsibility for it. We all have every reason to be pleased with his services and with him as a man.

120,000 bricks were made in the dry season of 1920, under the management of Mr. Rautenbach, after he had finished the brick work and the roofing of the community building. The brick work caused my duties and responsibilities to be added to and Mr. Norris' presence, even though he took over many details, simply gave me opportunity to attend to many things that I had had to neglect almost entirely theretofore. I then was able to begin and take charge of the location building work. The result of the building work at the location was that several boys and I learned something about bricklaying in putting up the 30 x 60 community building, laying 12 foundations for location houses, building 8 houses, roofing 7 of them, and partly doing brick work on two more houses. Also we built with the assistance of some outside workers, who were also used on the location buildings, a 16 x 24 maternity building and made an addition to my house which furnishes me with a suitable office.

Mr. Gates coming to Old Umtali enabled me to more adequately organize the gardening classes, though at considerable expense to the outside work. When I arrived at Old Umtali a crop of mealies of 135 acres had just been gathered which produced 640 bags of mealies. Boys were making brooms from corn grown here. In 1920, off 135 acres we harvested 250 bags of mealies and we also had a fair crop of broom corn from which we are now making brooms. The 75 acres in mealies this year and 8 acres in broom corn will each produce more than was harvested last year. This larger yield is due mostly to a smaller acreage making possible a better cultivation.

I have worked with a number of difficulties caused by my inexperience in the country, but I feel that I have been learning rapidly so that my efficiency as a farm manager has materially increased. As you well know, no small part of that management is that of learning to know the people who work for me as well as those who work with me.

I found a considerable number of tools and other equipment on the Mission. Many of the tools are, I am sorry to say, in need of renewal.

There were 132 head of cattle, 3 mules, 25 donkeys, 30 sheep, 40 goats, and about 20 hogs here when I came. 14 oxen were sold later, 15 donkeys were taken to Mutambara, two mules were purchased. There are now 152 cattle, 10 donkeys, 55 sheep, 75 goats, 13 hogs, and 4 mules. We have also 42 work oxen.

Some of the duties which have helped to fill my working hours, besides those mentioned, were those of issuing passes, tending to work tickets, managing food arrangements and sometimes issuing food, tending stables, managing the stock, attending to the discipline, doing various repairs that boys could not do, supervising Sunday School, and a few other things I might mention, one of which was most of the work in connection with the work done on the new industrial building.

Withal, I have enjoyed my work thus far and consider that I was projected into my novitiate with enough responsibilities to satisfy the most of my ambitions.

Report of W. Bourgaize

At the request of the Methodist Board of Foreign Missions, I left California in September, of 1920, in order to take a short special course of study at the "Kennedy School of Missions", Hartford, Connecticut. Leaving New York on February 24th, of 1921, I was privileged to spend five weeks in my home on the Isle of Guernsey, the island home that I had not seen for over twenty-one years. Having spent a most enjoyable time, I left there on the 18th of April for England en route to Rhodesia, Africa, at which place I arrived May 16th, 1921.

Needless to say, I was very much gratified at the cordial welcome extended to me by the missionaries on the field. The time I have spent on the field has been very short, and has been divided between helping out on farm or school work whenever needed, language study, and a four days' evangelistic trip to some of the out-stations, during which God honored the preaching of His word.

I realize, full well, that in great contrast to the work of many of the missionaries now sitting before me, missionaries with many years of valuable service behind them, my work lies before me, hence it does not become me to say much about it. Two things I can and will say; I come to you with a clear, definite, and deep rooted conviction that God has called and led me to the work in Africa; also I come prepared, ready and willing to give to the work the very best that is in me. By the help and the Grace of God, I intend to do it.

Report of T. A. O'Farrell

The Conference year at Mrewa has been replete with about all the experiences the missionary usually finds. There have been sorrows and joys, but more joy than sorrow; disappointments and encouragement, but more of the latter; victories and failures, but more victories than failures.

One of our fellow workers, Miss Sadie Rexrode, was called suddenly by the Great Master, and laid down her work January 22. She was a true, faithful missionary and loved Africa to the last. We appreciate more and more her great usefulness as time goes on and her work remains unfinished. At Easter Miss Nourse was married to Mr. Johannes Theron of Salisbury. Our very best wishes go with them. But this event deprived Mrewa of another efficient missionary, and the girls' work was practically stopped. However, Elizabeth remained and has done splendid work.

I have tried to put in most of my time on the out-stations and, except for the work of building at Mrewa centre the brick house for the women and three *pise* dormitories, this has been done. The more I work at it the more I am convinced that large returns await us for faithful supervision of out-stations. There were nine stations occupied at the beginning of the Conference year, and I now find myself having to visit more than thirty-five places. The two mules, one of which belongs to the women, have done great work; but I do not believe they can do the work of the circuit much longer. There should be a Ford at Mrewa. Some of the places are hardly stations yet but are fully equal to some of the nine of two years ago. The need has come so fast that it sometimes seemed impossible to supply teachers. But we have tried to believe that every call was a call from God and that He would supply whatever was needed if we believed and tried to find a way. Last year teachers began taking on two stations each. I then began hiring the best-trained stewads I could get at from fifteen shillings to a pound per month. At the beginning of the present year it was evident that no more money was available; but the calls did not cease. Some of the stewards offered to take on the work at these places without pay. Others undertook the work after much persuasion. One such man began a station and returned in two weeks with forty-eight students enrolled. I thought the supply of men would be exhausted long ago, for most of the work at Mrewa is fairly new, but at a recent meeting we were told of a place where many people were moving in and, strange to say, one of our stewards was plowing just beside the place. He is in Standard II. We assigned him his task and asked him if it was good and he replied, "*Zakanaka*" (good). For the present year teachers' wages for the circuit will be about 120 pounds greater than in 1919. But the government grant and Church collections for the present year promise to be at least 150 pounds greater than in 1919. So that the circuit has more than paid back all that it has cost to open the new stations and employ the new teachers.

Our students and members are increasing in numbers. There are nearly 1700 students in school and will be more than 2000, before the year closes, in schools now open. At our first quarterly meeting two years ago there were 276 present. In October, 1920, there were 610, and in June, 1921, 758. Probationers are coming in larger numbers. In October last there were 52 received; in March last, 133; in June, 90. At each quarterly meeting in 1919 the quarterly church collections remained a little over four pounds. In October last it was eight pound ; in March, thirteen pounds; and in June nearly

fourteen pounds. A year ago we had nothing at Nyagina's, our station farthest north, except a few people calling for a teacher. A few weeks ago I held a meeting there on Sunday with 238 people present. We had a fine altar service and several people were converted.

We have done a little in acquiring better church buildings. At Mutizi I was able to buy the three brick buildings at the old store site and it provides a teacher's house, a Church, and a building for white travelers between Macheke and Mtoko, as well as for the missionary. This building is much used and appreciated. The church building has put new life into the station. Last year Mrewa Kraal led the way and put up a *pise* church. This church is the finest that I have seen at an out-station. The people at Gosha put up a more elaborate one in April. Several more are contemplated for this year. We are anxious to see the stone church at Mrewa Centre completed. A neighbor offered to haul up the stone which was the big task we had no way of doing. The boys dug out the stone—about 70 loads of them. The plan is to give two teachers a vacation and let them serve as master builders. This is a fine building begun my Mr. Howard, and should be completed.

During and after a week of meetings in April, 1920, there began a spiritual growth everywhere and it has continued. Five of the teachers began tithing and are teaching tithing. I have never seen a group of teachers work more faithfully than those on the Mrewa Circuit. I have been inspired and helped by them constantly. With few exceptions, we have met together every two weeks for religious meetings, counsel, and planning. I have been happy to see many of them assume larger responsibility and throw themselves into the work more fully.

I believe that at Mrewa and the surrounding territory we have the opportunity of our lives to gather in a great harvest. If we move quickly we can do here what the Dutch Reformed Church has done in Victoria. If we include Mrewa, part of Darwin, Mtoko, and Headlands there are about 75,000 people in a block and we are the only Church in most of it. Mrewa Reserve is large and has about 25,000 people on it. Mtoko Reserve adjoins it, is much smaller, but already has 20,000 people and about 10,000 more must move on it soon. It is a gold mine. In all this area we have no hospital and there is none nearer than Salisbury. The opportunity for medical work is unlimited. Take one disease only, leprosy. We are told that this disease can now be cured. We have several taking treatment in fact. There is a list of more than 70 lepers in Mrewa District and there are probably a good many more. I know of several families with several lepers in each. Why not a leper colony and eradicate this scourge. We have no school in all this area above the third class except the little one at Mrewa centre which was ranked as First Class last year. There is a great demand for a good school here. We are doing less to promote industrial work than are the Native Commissioners, yet they naturally look to us to do such work. If ever a great industrial school was needed it is here, and if there was ever a great field for one it is here.

Report of David Mandisodza

Old Umtali volunteer band sent me to visit the members of our Church in Salisbury in January. I had a good time to talk to many of our boys about God in the meetings for three nights during the week.

On Sunday many of the boys came for service. I had very good meeting with our boys after the service. They sent a word with me to the District Superintendent to please send a teacher who will help them. I came back and reported to him and volunteer band what I had seen in Salisbury. Rev: J. R. Gates went over this matter, and all the volunteer band said it was necessary to send one of the teachers to Salisbury who will do the work there. I was asked if I could go to Salisbury. I tried to make an excuse by saying that I had been in Umtali teaching for four years. Then I remembered what I had promised to the Lord Jesus many times, that wherever Thou will send me I will go. For I had given myself to Him entirely for his work.

After my appointment I made ready for Salisbury. There I began to do my work in Salisbury on February. During these four months God has been helping me to bring back some of His sheep into His fold which had gone astray.

I have one hundred and seventy-three boys of our Mission from different stations. Our boys in Salisbury are more in number than the Wesleyan. The Wesleyan people are glad to have some one from our Church who stays with them in Salisbury.

They used to get one pound for the quarterly meetings' tickets, but last quarterly meeting we had they received £6. 3. 6.

We must not forget to thank God for answering the prayers of the *wabvuwi* (volunteer) band, and money, which they collected for my fare to Salisbury, so that He might save His people there by His great wonderful power.

There is a place in Salisbury out of the town where many of the boys go to dance every Sunday. They called that place "memorial of Mrewa's grave." These boys are from Mrewa's district and they are heathen boys. No doubt many of the Church young men are being led to this place, which is a heathen custom to dance on the graves of dead people.

How can Africa be saved from sin if we do not try to help God in His great work? My dear friends let us do the work of our Master while it is day. The night cometh, when no man can work.

Report of L. E. Tull

I arrived at Cape Town on the "*Arundel Castle*", May 8th, after a pleasant and uneventful trip from New York by way of England. The first available train from Cape Town left the following Wednesday after my arrival, and arrived at Umtali on the 16th. Rev. H. I. James was at the station and extended such a hearty welcome that it seemed more like going to a

place already well known, than arriving at a strange town in a foreign land. And the other missionaries at Old Umtali likewise offered a greeting so cordial and so sincerely friendly, that no one could have long felt himself a stranger there. And as I had already made the acquaintance of some of those stationed there, I felt at home from the very first.

Since it was then less than a month until Conference, and since there was not a great deal of work except that which was already being taken care of by those on the field, most of my time has been spent in getting settled and becoming acquainted with local conditions, but I have been able to be of some slight assistance in the regular work.

Teaching

Having had some military training, I was able to take charge of the drill which is held the first half hour in the morning. Only the simpler movements and formations have been practiced, but the men have learned to execute fairly well the facings and the squad movements, and in addition have had a little practice in the school of the platoon and the school of the company, as well as military calisthenics. The credit for this work however, belongs to the former military instructor, who has taught the men most of what they now know.

As substitute teacher, I had the classes in arithmetic, spelling, and one class in reading in the third, fourth, and fifth standards for about a week.

Manual training was also started with one class of nine pupils and another of thirty-two, and continued until the end of school. The time was too limited to do a great deal, so that the instruction consisted mostly in the names and uses of the various tools and the practical use of the same in repairing the work benches and making tool racks.

Engineering Conditions

Undoubtedly most of the data contained in this part of the report will be covered by other reports, but it ought to be worth the time taken in writing it to have as much as possible of this information outlined in one report, although it will likely be rather fragmentary and incomplete, owing to my newness on the field and the limited time available for this work.

Old Umtali—Work Commenced

Industrial Building—An industrial building to house the manual training department has been commenced and most of the brick work finished. About 2000 more bricks are needed for the walls above the window sills, which are all that is needed to finish the building, as sheet iron for the roof is already on the site. It is very important that this building be finished in time to accommodate the manual training classes for next term, as the present room used for this purpose is needed for the shoe repair shop, and in addition is separated from an adjoining class room by only a thin board partition, so that classes held at the same time in the two rooms seriously interfere with each other.

Power Plant -Complete equipment is on the field to furnish electric light and power to the Mission at Old Umtali, and the turbine is installed in its pit and needs only the building up of the top of the pit, and the construction of a short flume to carry the necessary water fom a ditch close by, in order to use it. Unfortunately however, Mr. Meikle of Umtali has the rights to a mine site upon which part of the turbine is located, and also has a right to part of the water flowing in the ditch, of which he claims he would be deprived by the operation of the turbine, so that it cannot be used until this matter is settled. A copy of an agreement made with Mr. Meikle's predecessor is in the hands of the Mission, and it provides that we shall have one fourth of the water in the ditch, which would probably be ample for our needs. But the original of the above agreement cannot be located, and as a result further work on the light plant is at a standstill until this matter can be settled.

Houses at Location—Several of the standard brick and thatched houses being built on the location have been started but not finished, and it would not take a great deal of time or materials to complete them. They are not badly needed at present, but should be finished to provide for new men likely to come in at the start of the new term.

Old Umtali—Repairs

Missionary Houses—Several of the houses now on the campus are in need of more or less urgent repairs. Mostly the defects are due to cracks, either in the foundation or walls, or in the interior wood-work. There has not been sufficient time to obtain details of the amount of work needed, but as most of these houses are in fairly good shape, it is not believed that a great deal of work will be required.

Native Houses—Several of the native houses are in need of new roofs, but as the men can do this themselves if they are given time, it should be an easy matter to take care of this item.

School Buildings - This item is entered under the head of repairs, although if money were available it would be far better to replace them entirely by new buildings. All the buildings at present used for school purposes are in very bad shape, both inside and outside, so far as appearance is concerned, and in most cases so far as utility is concerned, also. In several cases the partitions are entirely valueless in preventing the transmission of sound, and serve only to prevent the students in one room from looking directly into the adjoining room. Benches and desks are in poor condition, and the interiors of most of the rooms, far from being bright and cheerful, are rough and unfinished.

Old Umtali—New Work Needed

Church—The present church, while in fairly good condition, is becoming too small for the congregations that usually attend, and needs to be enlarged, and if possible altered somewhat in general lines so as to present a more pleasing appearance. It is believed that this can be done, without incurring a great deal of expense, by careful planning.

Dispensary—The existing dispensary is totally inadequate to properly handle the work to be done, and should be enlarged by the addition of a woman's ward, and an isolation building with special reference paid to proper provision for the treatment of syphilitic cases.

Boys' Houses—Miscellaneous—The small brick houses used as dormitories for the boys are inadequate to properly house the number of boys attending the school, and should be increased in number, and provided with larger capacity.

The stables and some of the shops should also have minor repairs, which cannot be given in detail, but will not form a very large aggregate.

Old Umtali—Miscellaneous and Recommendations

It is recommended that the following work be undertaken as soon as possible and carried through to completion without delay:

1 Completion and fitting up of the industrial building.

2 Opening of new negotiations with Mr. Meikle in an effort to settle the differences over the operation of the power plant, and if successful, the immediate installation of the same.

3 Finishing of the houses on the location already commenced.

It is further recommended that the following work be undertaken as soon as time and money permit:

1 Necessary repairs to missionary houses, native houses, and school buildings to put them into as good a condition as possible.

2 Enlarging and remodeling of the present church building.

3 Building of additional dormitories for the use of the boys, and fitting of additional bunks required.

4 Repairs needed on stables, shops, etc.

5 Construction of needed buildings for the Medical Department.

Mutambara—Work Commenced

W.F.M.S. School Building—This building, which is of brick and approximately fifty-five feet by eighty feet, has been commenced, and most of the brick work finished. Outside walls are fourteen inches thick up to the second floor, and nine inches thick above. Partitions are nine inches thick. No work on the interior has been done except the first floor partitions, and the window openings on the second floor have been bricked up. Thus the long walls on the side are only nine inches thick for a length of eighty feet above the first floor, and as dagga was used for mortar it is evident that this wall should be braced as soon as possible. This can easily be done when the partitions for the second floor are built, by bracing across the building. A good deal of material for the floors, ceilings, and partitions of the first and second floors is already on hand, and very little would have to be bought, so that the main item is labor and supervision.

Mutambara—New Work

Water Wheel—Considerable work is done at Mutambara requiring power, such as for example, grinding, and with the small mills now available this is one of the most trying tasks to be done. By installing a water wheel

for power, and installing a larger mill, this work could be easily taken care of. A suitable shaft for the water wheel is already there, and with a little labor and time, and a small amount of additional machinery, a satisfactory source of power could be obtained either from the existing irrigation ditch, or from a new one which is needed for irrigation.

Irrigation Ditch—The present irrigation ditch, having been graded without instruments is rather unsatisfactory both from a standpoint of water carried, and as regards elevation. A new ditch of about a mile, most of which would apparently be in earth, would not only provide an abundant supply of water, but would bring the water in at a much higher elevation, providing for the irrigation of land not already served, and also furnishing an abundant source of power.

Dispensary—The dispensary now in use is of pole and grass construction, and while serviceable, should be replaced as soon as possible by a more permanent type, preferably *pise de terre* construction.

Miscellaneous—Other buildings badly needed are the following:

Additional boys' dormitories as large as the present building.

A granary to hold five-hundred or six-hundred bags of mealies.

A sheep and goat house for about one hundred head.

Repairs to interior and exterior of the Church.

Mutambara—Recommendations

It is recommended that the following work which is urgent, be done as soon as possible:

1 The finishing of the W.F.M.S school building should be assisted as much as possible, so that it can be completed without delay, as it is not only badly needed, but in its present condition not only presents a very bad appearance, but also lacks that stability and rigidity which it would obtain from properly installed partitions and braces.

2 A new irrigation ditch should be dug, and properly graded so that too much fall is not lost.

3 A water wheel should be built, and equipped to operate the large mill which ought to replace the present inadequate ones.

It is recommended that the following additional work should be carried to completion as soon as funds and labor are available:

1 A new dispensary of permanent construction should be built.

2 The church should be plastered on the inside, and remodeled to improve its appearance.

3 A dispensary, a boys' dormitory, a granary, and a sheep and goat house, all of permanent construction and suitable size and type should be built.

Mrewa—General Conditions and Recommendations

A new *pise* church is under construction, and will be finished soon. Some slight repairs are needed for the houses there. And if a farm is established at this station a number of buildings will be needed to take care of the stock and tools.

A school building is a prime necessity and should be built as soon as possible to take care of the classes already established.

General Recommendations

It is suggested that the following work be undertaken as soon as permitted by the available time and money :

1 Survey of all the Mission stations of this Conference to determine the present and future building needs, so far as can be foreseen.

2 Survey of all the out-stations to see if present buildings are adequate, and if not to decide what is needed now and what will be required in the future.

3 Adoption of a well-planned building program to take care of present and future needs for all construction financed partly or wholly by the Board of Foreign Missions.

4 Assisting native pastors and teachers in the design and construction of those buildings which they or their people are building or will build with their own money.

5 Preparation of topographical maps of all Mission properties showing streams, roads, and other useful data, and sufficiently accurate to use in planning irrigation ditches, power plants, etc.

6 Securing from the government data in regard to rainfall, flow of streams, mean depths of streams at different times of the year, and other data useful in calculating water power resources, and water available for irrigation. Where such data is not kept by the government, it is recommended that those on the field secure as much as is possible.

7 Collection of maps, cost data, reports of local conditions, and any other useful information about our territory now unoccupied, but into which we hope before long to be able to carry the word of God, so that our stations will be established where permanent buildings erected at the beginning may be used to advantage and require no change as a result of the growth in size and number of our Mission there, for which growth we are fondly hoping.

Report of Mrs. H. E. Taylor

We arrived two years ago, June 12th. School was not in session at that time, as they were having the mid-year vacation. That time was spent in language study which study has been intermittently continued up to the present time.

When school opened I was put in charge of the children's school, which had been organized by Miss Mullikin previous to my coming. It is composed of the children of the married pupils of the Central Training School. The average daily attendance was about fifty. There were three pupil-teachers under my taining every day as teachers of the school. These were changed at first every day but it was found that the time was too short to accomplish much, so later a much more satisfactory arrangement was made whereby the teachers could be kept in training for a month at a time. This

not only gave the pupil-teacher the advantage of daily white supervision in learning better methods in teaching beginners, but also gave the missionary the advantage of studying the prospective teacher.

In January, 1921, it was thought best to place me as a teacher in the Central Training School and the children's work was taken over by Mrs. Murphree and is being carried on in connection with the teachers' normal training classes of standards three, four, five, and six, which are under my care. Mrs. Murphree and I have worked out all of our plans together so that no conflicting methods would be taught.

Also, standards two, three, four, five and six are taught by me in composition and grammar, and standard two spelling is also one of my classes.

During the last two years the women's sewing class, which is made up of the wives of our married pupils, has been under my care. In this class an attempt has been made to teach the women to cut and sew garments for all members of the family.

On Sundays I had the women's and children's Sunday school classes until Mrs. Murphree took over the children's work.

The teaching has been pleasant due to the interest and enthusiasm shown by the pupils.

Report of Miss Ellen E. Bjorklund

Medical Department

Our Old Umtali dispensary has been more in demand during this Conference year than at any previous time. We have given about 12,000 treatments for burns, sore eyes, coughs, sores of all kinds, stomach trouble, blood poison, dysentery, consumption, and the ever prevalent disease, syphilis. We have had a good number of in-patients, mostly pneumonia cases, of whon only one has died. Some were very near pneumonia, but by their coming in time, we were able to prevent it. A number of unconscious cases have come, mostly from poisonous food, of whom a number passed away. Thomas, one of our school boys, was brought in suffering from double pneumonia. He was under my direct care for more than three months. For twenty-four hours Thomas knew no one and could neither see nor hear, and more than once we thought him gone. Our teachers used to come and surround his bed and offer up the most wonderful prayers I ever heard. Thomas got well in answer to prayer, I am sure. Afterwards he went to Mutambara as a teacher and the report is that he has done good work. John came to us with a bad foot. He was a raw heathen, did not know one letter from another, did not want to come to church. One Sunday morning, when passing him on my way to church, I said, "John, I am not going to wait for you any longer to come to the house of God". I took hold of him and pulled him on to his feet, and John came to church. That day God spoke to his heart and it was the beginning of his Christian life. He at once wanted to begin to learn, and before six months had passed, the time that he was cared for, John had begun to read and today is one of the bright men in our Penhalonga church.

Masaiti, a raw, naked, sick, underfed boy of eighteen, presented himself at our dispensary just two years ago with a big burn. He was an epileptic, had fallen into the fire and there was no one present to help him out. The whole hand up to the elbow was a mass of proud flesh, worms, dirt and filth beyond words. Fingers had to be cut off, burned bones picked out, general cleaning done twice a day for more than three months. I often used to tell him about God but always got the answer that all was darkness, but one day he came and said that he could see a "little light". I told him to follow that little light and by and by it would become a big and wonderful light. When his hand was healed, after three months, he could read his own language well and a little English and was taken into the upper substandard in our school. This school year he will begin second standard work. Masaiti has given himself fully to God and signed the pledge for life work, for, says he, "If God will use a boy with one hand it will be my greatest joy to be working for Him as a teacher". He is still with me, working at any task he can, when out of school.

Timeus, who has been with me in the medical work for a number of years, is still doing faithful work. During the influenza scourge, he not only helped at Old Umtali, but went out among the people to help them, doing very faithful work.

Maternity Department

We are very thankful for a new maternity building, which provides a comfortable room for the patients and one for the nurses. Seven girls have been in training at different times during the Conference year, some covering the whole time of over two years. Two are married and three are about to be married. One of the girls with me now has pledged herself to God for life service, and I am about to take in one girl for a year's training who is to become the wife of one of our teachers. The wives of our pastor-teachers and others in the Central Training School have had training, but not as much as they should. At every confinement, Fairfield Girls' School is represented, sometimes twelve or fifteen being present at one time. They have to go through the performance of washing their hands and putting on a clean cap and apron before being allowed to enter the room. These girls and women are receiving helpful lessons, but cannot do so well as those girls who stay with me, having the care of the mother and child for a week. The records show sixty confinements during the Conference year with no loss of life. We have also had two white cases here, a daughter coming to Mr. and Mrs. Roberts, of Mutambara, and a son to Mr. and Mrs. Paisley, of Nyakatsapa.

In closing I want to thank God for His love, for the love and understanding of my fellow-workers, and for the strength and health He has given me during the Conference year.

Report of Mrs. M. J. Murphree

On the afternoon of September 17th, 1920, we arrived at Old Umtali. We were greatly interested in all that we saw as we walked over the Mission campus. Our first greeting was given to us by the host of black pickaninnies, who were just on their way home from school. They stood on either side of the road, gazing at us, but I hardly think that they were any more interested in us than we were in them.

A few Sundays after this, Mrs. Taylor asked me to help her with the Location Sunday School. As there was really too much work for one, to supervise both the women's and the children's schools, I took over the children's Sunday School. I have found these children somewhat different from the children at home, but they are intensely interesting. They are very responsive and appreciated one's interest in them.

On the first of February I took over the children's day school which meets for three hours each afternoon. It was well organized and consists of children of the married students, and credit is due to Mrs. Taylor, who had been teaching for more than one year. The classes are taught by three practice teachers for two weeks at a time. Mrs Taylor and I have tried to co-operate in our teaching plans and methods. She has been giving the student-teachers the theory of teaching in the normal training class while I have been trying to see that they carry out those ideas in their practical work.

Our average attendance of children at Sunday School for this year has been about seventy-five, and the day school fifty-two.

I am enjoying this work greatly, and have never been sorry that we were led of God to serve Him in Africa.

Report of Miss Marjorie L. Fuller

It has been my privilege to be at Mutambara only four and a half months. In that time many varied experiences have been mine. I was asked to go to Mutambara and study the language, so a greater part of my time has been spent that way.

Three days after I arrived, our fall term of school started, and I have taught from one to four classes daily. Because of my keen interest in this work, I was given the privilege of reporting on our boarding and day school. As it now stands, we have ninety-seven enrolled in morning classes. These are the older boarding girls and boys and some kraal children. There are two divisions in standards I and II, and also some who are so far ahead of the others that it was necessary to make a temporary standard III. We are hoping it will be possible to advance our school and have standards III and IV as the need arises. A very wholesome atmosphere is found in having the girls and boys together. Competition is good and the boys have a chance to get acquainted with the girls in a normal way.

In the afternoon, our children's school has an enrollment of one hundred

and sixty-four. Three of our boarding girls and three boarding boys are being trained as teachers in these afternoon classes. This arises from the absolute necessity of having more teachers, but we count it a great blessing to the school. At the present rate of increase, it is quite possible that we shall have an enrollment of four hundred by next conference, provided we have an adequate white and native teaching force.

Report of Miss Ona M. Parmenter

David Livingstone said once that "Jesus Christ was both a missionary and a physician," and now more and more our church is coming to see the great need of medical work in connection with the gospel and schools.

For fifteen months we have had a growing medical work at Mutambara. From a small beginning of two soap boxes in our back hall, we have moved to a three-roomed pole house and lately have completed another hut to take care of the overflow. At first the people were very slow at staying for prolonged treatment, but now there is very little time when there are not three or more in the dispensary all the time. A week after the dispensary was finished the influenza broke out in the school and surrounding kraals and for three weeks we had every available place full. Several developed pneumonia and I feel it was only through the help of God that they were brought through to health again.

I treat on the average from fifteen to twenty every day. There have been a few who stayed as boarding girls after having received their treatments. As a sample of what we are doing, allow me to give you a few figures. In one week I gave seventeen doses of quinine, eighteen doses of cathartic, dressed fifty-one sores of various kinds, treated seventeen ears, four eyes, and thirteen throats. This is only a little glimpse of our growing work.

I have two splendid girls whom I am training to help me, and to my pleasure they are showing a marked adaptability for the work. Our kraal work has been sadly neglected, owing to the lack of workers in the station, but now that we are more I am looking forward to a greater work in the homes of our people. The work is small, but the way it has grown in the past year, with only partial attention, I feel that if I can give it my full time in the coming year that it will more than repay us for the time and effort put in.

Report of Miss F. Quinton

Since our last Conference in 1919 more than one hundred and fifty girls have attended Fairfield Girls' School. Some of these have stayed only a short time while others who had been with us before that have remained the whole time. Our present enrollment is eighty-four. This is somewhat smaller than for some time, but in many ways it is an advantage and especially in that a smaller body lends itself more easily to personal contact.

In the majority of cases the girls who are now in the school have been either sent or allowed to come by their parents, many of whom are heathen but are willing for their children to be educated. I might mention that all of our standard four class are teachers' daughters as well as a number in the lower classes.

Our teaching force was very much crippled at the end of last year by the loss of our good Zulu teacher, but we are thankful that we have been able to secure another who, we hope, will fit into the work. Amos Kapenzi has been with us two and one-half years and is rendering excellent service in every way. In addition to these we have two Bible women who are doing good work in the school. Three younger, but more advanced, girls teach in the sub-standard school in addition to carrying their own school work. Five former pupils are doing active Christian work, two of them at Mutambara, two at Old Umtali and one at Mrewa. Some have pledged themselves to life service, and others are giving it much thought but have not as yet made the pledge. We feel that in the training of native girls as leaders lies the hope of Africa's womanhood, and we pray that we may not be lax in keeping the vision before them.

A somewhat new feature of our work and one that promises to become a problem is the care of the orphans. So far, this work has been done entirely by the Woman's Foreign Missionary Society. At present we are caring for eight orphans at Old Umtali and four at Mutambara. While the responsibility of this work rests on the missionary we have been fortunate in having girls who are reliable and who love the work. The caring for orphans serves the double purpose of giving the girls some training in the care of babies and the breaking down of superstition that children left without mothers cannot live; both of which must have a very large place in the training of the native women.

Report of Miss Lulu Tubbs

There have been many changes at Mutambara Girls' School since our last report. Through all these changes we have seen the presence of God in such a precious way that our hearts are encouraged in the work.

In May, 1919, we started building the school house. The following January we opened school in the building and for some months it housed the Woman's Foreign Missionary Society workers, the boarding girls, and a school of an average attendance of nearly 200. Surely it was not built in vain. Some months later we put up a small brick house to be used for dispensary. At present it is the missionaries' home. The second floor is not yet in the school building but we hope it will soon be completed, as the room is needed for classes and the building should be finished before another rainy season.

Miss Hess was allowed furlough last year and in her place came our nurse, Miss Parmenter. We are very grateful for this much needed medical

assistance. In January our ranks were increased by the arrival of Miss Fuller, who will fill a much-needed place in the school room.

Our girls' boarding school started three years ago with 16 girls. We now have 53 boarders and more coming every month. The numbers exceed the scholarships, and we are hoping that God will open the way for many more scholarships next year, so we will not be compelled to turn any away.

Two years ago we thought we were dreaming when we said there ought to be a school of 400 at Mutambara Center. Today we have an enrollment of 261, and still there are many within walking distance. If our forces were large enough to enable us to do the necessary visitation in the kraals we should soon have a school of 500. We do not think this is an overestimate. In fact we have studied the situation carefully and are convinced that if only the field work could be properly done the school could be doubled in a short time. It makes us very ashamed when we think of this neglect in kraal visitation, but with the present staff it seemed impossible to do it all.

Taking girls as we do from their native gardens and work in the kraals we feel that they must have field work and industrial training if they are to be made strong and helpful women. For this reason we are clearing a tract of land and raising mealies and rice. This last year over 300 pounds of rice have been gathered. We are grateful to Mr. Roberts for the daily lectures on gardening which the girls have received in the school room, and for the supervision of their experimental gardens. An attempt has been made in teaching the making of clay cook pots. We feel keenly the need of training the hands as well as the head and heart. Idle hands find mischief. There are other lines of industrial work which will be introduced, if we have an adequate teaching force.

The girls seem happy and contented. We attribute much of this good feeling to the spirit of service which has come to them. About 20 girls belong to a Student Volunteer Band which sends out evangelistic groups into the nearby kraals. These gospel teams have been of great service in the Kingdom, as they show the people that the Mission boys and girls are not afraid to testify for their Lord. I only wish you might hear the reports of these young Christians as they discuss in Volunteer meetings the difficulties and problems they meet when out on preaching trips. They find those who are hardened and don't care, others who are ready to listen and be helped, still others are persuaded to come to the church and school.

With the hundreds of girls in the surrounding districts we can easily have a boarding school of 100 girls if our faith will but claim that number. God has been answering prayer in a wonderful way in our midst and we can depend upon His presence and help if we are faithful.

Report of Miss Grace Clark

Those who are in the same work for a number of years do not always find it easy to realize the advancement which is being made, and so it was

a great inspiration to have with us at Fairfield Girls' School, Mr. and Mrs. Springer, who told us what it means to wait several years before being able to get one girl into the school. They also told us what it was to have almost a hand-to-hand battle for days with angry parents. The girls had to be coaxed to come, but at last a few did. Now they are glad to work three months for the privilege of entering, and work at vacation time and at odd times to supply themselves with clothing, in addition to always working half a day, while attending school the other half. In place of the great opposition of parents and other relatives, now at least three fourths of the girls are either encuraged or cheerfully allowed to come and helped with their clothing.

The practice of giving clothing to the girls is almost entirely discontinued. If unable to secure help from home, the girls work for the school at the rate of a penny on hour, or do crocheting at odd times. A few who have left the school are working in the homes of missionaries, but on account of conditions in the country we have not felt it safe to advise or help the girls to secure positions in other families, although many would be capable workers. Our work is to train them as home makers and as teachers and helpers to their own people.

My appointment is always to the industrial work and I can see steady but sure improvement both in the sewing and laundry work, as well as in the way the girls are willing to take responsibility in looking after gardening and other work about the place. My advanced sewing class have completed sample books of which we are not ashamed and done much work in cutting. The newer girls are always most eager for this work and I cannot say too much for the way our two teachers have faithfully and patiently taught them. The ability our people show in imparting knowledge and skill to one another is a continued marvel, and their patience puts all of us to shame.

As for some years past, twenty girls are in laundry classes, ten in each class, working the entire afternoon on alternate weeks. Here again the careful and faithful assistant is invaluable.

It is a joy to see growth along spiritual lines and in a desire for spiritual teaching. Helping the girls of the first and second standards in the study of Paul's letters has been my greatest joy. Nearly every girl in school has professed conversion, and a number have been received into church membership. It has been a great blessing to my own soul to watch some of the battles with sin and self and see victory. As the girls come in from each vacation we hear reports of help given to relatives and friends who do not yet know God. There is a real desire among a number to give themselves entirely to work for God.

Our most urgent material need is for a building for the sick girls, that they may be isolated from the others. We built a small house suitable for this purpose but so many orphans came that it had to be turned into a nursery.

Miss Sadie Rexrode

She Gave Her Best

In the mountains of West Virginia there lived a noble God-fearing family in which love and sacrifice for others were taught. From such a home came Sadie Rexrode to serve Africa's millions. Her first services were given in Natal. While there she lived a life of constant sacrifice as her only support was her own money and such special gifts as might be given her. This she willingly did for her Master and as a result gained many precious victories for the Kingdom.

After a short furlough in America she was accepted by the Woman's Foreign Missionary Society of the Methodist Church and in 1918 she sailed a second time for Africa's shores. This journey brought her to Rhodesia, where she entered heartily into language study and the school work at Old Umtali. That was in February of 1918. In July of the same year she went with another worker to Mutambara where girls had been waiting many months for some Christian women to mother and lead them into the right paths. While there she suffered much with malaria and other physical weakness. None but her closest friends guessed in those days how the Tempter fought to discourage her in the work and lead her to think recovery impossible. Still where others would have given over a thousand times she stood firm feeling that nothing could separate her from the work God had called her to.

At conference time she was transferred to Mrewa where she and her co-worker labored faithfully to establish a girls' school. Girls, more than they had money to support, came quickly seeking education and a chance to develop Christian character. Miss Rexrode knew that it was imperative to keep this school open if we would reach the hundreds of girls in that thickly populated section. Day after day she tried to regain health that the work might go on, but of no avail. We honour Miss Rexrode as we realize that in spite of failing health she determined to stand at her post at any cost. Nothing could persuade her to return to her native land. When the Heavenly Father called, He found her faithful to the last.

"And is our best too much?
O friends, let us remember
How once our Lord poured out His soul for us,
And in the prime of His mysterious manhood
Gave up His precious life upon the cross.
The Lord of lords, by whom the worlds were made,
Through bitter grief and tears gave us
The best He had."

X ROLL OF THE DEAD

(a) Members of Conference.

None.

(b) Widows of Deceased Members.

None.

(c) Other Workers.

Miss Sadie Rexrode,, January 22, 1921.

XII

HISTORICAL

List of Missionaries sent to the Rhodesian Work by the Board at New York, beginning with the opening of the work in 1898, with dates of entering and leaving the work.

Rev. M. W. Ehnes..... 1898-1901
Mrs. M. W. Ehnes..... 1898-1901
Rev. J. L. DeWitt..... 1899-1901
Mrs. J. L. DeWitt..... 1899-1901
Mrs. Anna Arndt..... 1899-1902
Mr. Herman Heinkle..... 1899-
Mr. E. H. Greeley..... 1900-
Rev. R. Wodehouse..... 1901-1910
Mrs. R. Wodehouse..... 1901-1910
Rev. J. M. Springer..... 1901-1906
1921-
Mrs. H. F. Rasmussen 1901-
Mrs. J. M. Springer.... 1905-1906
1921-
Miss H. E. Johnston..... 1901-1904
Rev. H. E. Beetham..... 1901-1905
Mr. G. M. Odlum..... 1901-1902
Rev. S. Gurney..... 1902-1905
1909-
Mrs. S. Gurney..... 1902-1902
Mr. D. A. Carson..... 1902-1903
Mrs. D. A. Carson..... 1902-1903
Rev. J. H. Dimmitt..... 1903-1903
Rev. G. A. Baldwin..... 1903-1905
Rev. J. E. Ferris..... 1904-1909
Mrs. J. E. Ferris..... 1904-1909
Rev. S. D. Coffin..... 1905-1911
Miss V. Swormstedt 1905-
Mrs. S. D. Coffin..... 1907-1911
Mr. E. L. Sechrist..... 1906-1909
Mrs. E. L. Sechrist..... 1906-1909
Rev. J. R. Gates..... 1906-1914
1916-
Miss H. L. Lodge..... 1907-
Mrs. J. R. Gates..... 1908-1914
1916-
Miss E. M. Bell. 1907-1911
Miss S. Coffin 1907-1912
Mr. G. A. Roberts. 1907-
Rev. A. L. Buchwalter... 1909-1915
Mrs. A. L. Buchwalter... 1909-1915
Rev. H. N. Howard 1909-
Mrs. H. N. Howard..... 1909-
Miss E. D. Nourse..... 1909-1921
Rev. T. A. O'Farrell..... 1910-
Mrs. T. A. O'Farrell..... 1910-
Miss P. Mullikin..... 1910-
Miss B. Fowles..... 1911-
Mrs. G. A. Roberts..... 1912-
Miss R. N. Goddard..... 1912-
Mrs. J. G. Paisley..... 1915-1921
Miss G. Clark..... 1912-
Rev. C. A. Kent..... 1912-1915
Mrs. C. A. Kent..... 1912-1915
Rev. H. I. James..... 1913-
Mrs. H. I. James..... 1913-
Miss E. E. Bjorklund..... 1913-
Miss E. A. Hess..... 1915-
Miss F. Quinton..... 1917-
Miss S. Rexrode..... 1918-1921
Miss L. Tubbs..... 1918-
Rev. H. E. Taylor..... 1919-
Mrs. H. E. Taylor..... 1919-
Miss O. Parmenter..... 1920-
Rev. M. J. Murphree..... 1920-
Mrs. M. J. Murphree..... 1920-
Miss M. Fuller..... 1921-
Rev. A. DeJacoby..... 1921-1921
Mrs. A. DeJacoby..... 1921-1921
Rev. W. Bourgaize..... 1921-
Rev. L. E. Tull..... 1921-
Mr. W. C. Gardner..... 1921-
Mrs. W. C. Gardner..... 1921-

The following additional workers were hired here on the field: Rev. M. Reid, 1898; Mrs. R. St. Tulloch, 1902; Mr. M. B. Spears, 1905; Mrs. H. rown, 1903; Miss M. Brown, 1903; Miss Cuff, 1903; Mrs. T. Stratton, 1905; liss F. Bennett, 1905; Rev. C. H. Beagley, 1906; Mr. W. H. Robson, 1906; liss A. F. Gray, 1906; Rev. G. A. Stockdale, 1907; Mr. W. Garner, 1907; rs. W. Garner, 1907; Miss Blezzard, 1907; Mr. C. S. Till, 1910; Mrs. C. S. Till, 910; Mrs. L. Carson, 1911; Mr. R. Mackenzie, 1912; Rev. R. B. Wallace, 913; Mrs. R. B. Wallace, 1913; Mr. J. G. Paisley, 1912; Rev. William Garner, 912; Mr. William Hodgson, 1917; Mrs. William Hodgson, 1917; Mr. S. C. earle, 1918; Mrs. S. C. Searle, 1918; Mr. C. S. Till.

CONFERENCE SESSIONS

EAST CENTRAL AFRICA MISSION CONFERENCE

No	Time	Place	Bishop	Secretary
1.	Nov. 16, 1901	Umtali and Old Umtali	Hartzell	Springer
2.	Sept. 29 1903	Umtali	Hartzell	Beetham
3.	May 26, 1905	Umtali	Hartzell	Ferris
4.	Mar. 13, 1907	Umtali	Hartzell, Burt	Ferris
5.	Nov. 22, 1907	Umtali	Hartzell	Ferris
6.	July 10, 1909	Umtali	Hartzell	Greeley
7.	Aug. 17, 1910	Old Umtali	Hartzell	Greeley
8.	June 7, 1911	Old Umtali	Hartzell, Wilson	Gurney
9.	Feb. 17, 1912	Old Umtali	Rev. J. R.Gates	O'Farrell
10.	Oct. 22, 1913	Old Umtali	Hartzell	Greeley
11.	Jan. 20, 1915	Old Umtali	Hartzell	Greeley

RHODESIA MISSION CONFERENCE

1.	Feb. 16, 1916	Old Umtali	Rev. J. R. Gates	Greeley
2.	May 3, 1917	Old Umtali	Johnson	Greeley
3.	Dec. 7, 1917	Old Umtali	Johnson	Gates
4.	Apr. 4, 1919	Umtali	Johnson	Gurney
5.	June 13, 1921	Old Umtali	Johnson	James

REPORTS

SUMMARY OF STATISTICS, 1921

Missionaries and Native Workers

Missionaries:	1921	1919	Increase	Decrease
Men	12	7	5	
Women	9	7	2	
W. F. M. S.	6	6		
Other Foreign Workers	0	6		6
Native Ordained Preachers	1	0	1	
Native Unordained Preachers	84	66	18	
Native Workers, W. F. M. S.	5	15		10
Total Workers	116	107	10	

Full Members and Probationers

Full Members	2465	2427	38	
Preparatory Members	2100	1766	334	
Total Membership	4565	4193	372	

Baptisms

Adults	379	413		34
Children	448	235	213	
Total Baptisms	827	648	179	

Educational Work and Workers

Training Schools	2	2		
Elementary Day Schools	83	63	20	
Teachers	90	99		9
Pupils in Training Schools	215	160	55	
Pupils in Elem. Day Schools	4873	3510	1363	
Total Under Instruction	5088	3670	1418	

Property of the Mission

Number of Churches	76	60	16	
Number of Parsonages	73	63	10	
Value of Churches	$ 32,925	$ 36,400		$ 3,475
Value of Parsonages	$ 29,850	$ 29,620	$ 230	
Value, Lands, Bldgs., Equip.	$ 94,705	$ 82,525	$12,180	
Value, Property, W.F.M.S.	$ 26,925	$ 19,125	$ 7,800	
Total Value Property	$184,405	$167,670	$16,745	

Support on the Field

Support of the Native Church	$ 1,515	$ 1,661		$ 146
Church Building and Repair	$ 2,270	$ 592	$ 1,678	
For Other Local Purposes	$ 5,589	$ 7,421		$1,832
Total Support on the Field	$ 9,374	$ 9,671		$ 300

No.	Name of Charge	Missionaries of the Board: Men	Missionaries of the Board: Women	Missionaries of the W.F.M.S.	Other Foreign Workers	Ordained Native Preachers	Unordained " "	Nat. Fem. Wks., W.F.M.S.	Members	Probationers	Total Members and Probationers	Adults Baptized	Children Baptized	No. Theo. and Bib. Tr. Schs.	No. Teachers in same
1	**Umtali**	1	1				2		47	19	66	11	12		
2	Penhalonga								31	31	62	8	6		
3	Gutukununhwa								32	9	41	5	3		
4	Gilmerton								3	11	14				
5	Mukojhiwa								15	12	27	8	3		
6	Chitakatira								17	14	31	6	5		
7	Muradzikwa						3		57	26	83	15	11		
8	Bvumba						1		46	19	65	10	6		
9	**Old Umtali**	8	6	2			10	2	105	34	139	25	110	2	10
10	Marara						1		47	22	69	7	7		
11	Mundenda								52	15	67	10	9		
12	Manyarara						1		70	29	99	9	9		
13	Mandiambira								17	27	44	5	5		
14	Chikanga						1		53	74	127	20	20		
15	**Headlands**														
16	Magura						1		127	61	188	7	9		
17	Madzikoto						1		97	57	154	5	5		
18	Gada								31	37	68				
19	Arnoldene								39	31	70				
20	**Makomwe**						1		40	37	77	10	7		
21	Odzi						1		19	15	34	1	4		
22	Gwawawa						1		31	17	48	6	8		
23	Matanda						1		39	19	58	9	7		
24	Mutsago						1		21	27	48	7	5		
25	Shunduri						1		30	23	53	4	6		
26	**Nyakatsapa**						2		90	98	188	9	24		
27	Buwu						1		33	25	58	5	4		
28	Samanga						1		39	31	70	4	3		
29	Rupinda						1		41	43	84	6	3		
30	Nyahwedegwe						2		74	71	145	12	6		
31	Shirukuru						1		43	40	83	4	1		
32	Zinyembe								27	30	57				
33	Vumbunu								19	22	41				
34	Dowi						1		21	18	39				
35	**Muziti**						1		104	106	210	21	22		
36	Rusapi								11	6	17				
37	Chigwedere						1		17	30	47	6	3		
38	Gururi						1		17	21	38	5	3		
39	Kudziwa								9	23	32				
40	Mataranyika						1		21	34	55	4	5		
41	Rukweza								21	15	36				
42	Chikwana								13	13	26				

43	Muchenga					1		14	11	25				
44	Sharara					1		29	40	69	11	9		
45	**Gandanzara**					1		245	69	314	25	31		
46	Ndingi							53	30	83	2	2		
47	Tswikiru							47	37	84				
48	Nyanzanze							29	14	43				
49	Mukahanana					1		49	23	72				
50	Mapara					1		33	33	66				
51	**Mutambara**	1	1	4		3	2	69	95	164	10	1		
52	Mutsialako					1		63	47	110				
53	Dunhu					1								
54	**Mrewa Center**	1	1			1	1	31	42	73	18	16		
55	Mrewa Kraal					1		35	46	81	9	14		
56	Bere													
57	Kanyasa					1		25	23	48	15	7		
58	Mudarikwa							10	17	27				
59	Marumisa							1	28	29				
60	Mutanho					1		2	6	8				
61	Zanga							6	2	8				
62	Goso					1		2	32	34		3		
63	Seleu					1		2	12	14				
64	Gumbanjera-Cement					1		7	36	43	7	4		
65	Mutizi					1		4	37	41	1	2		
66	Choruwa					1		14	44	58	10	3		
67	Muskwe					1		2	12	14		2		
68	Chikoto													
69	Nyamutumbu					1		3	12	15	1	3		
70	Gosha					1		2	16	18		4		
71	Jacob							1	2	3	1	1		
72	Dandara					1		1	2	3				
73	Mapanga					1		2	1	3		2		
74	Sori					1		2	9	11		2		
75	Chikoori													
76	Mafusiri					1		1	9	10				
77	Nyamkodzerwa													
78	Matyekera					1		1	8	9				
79	Mashumba													
80	Chiguri					1		3	7	10	3	1		
81	Utsiwegota					1		1	1	2		2		
82	Dzungu					1		2	2	4	2			
83	Kasambarari					1		1		1				
84	Kaseke					1								
85	Gomba					1								
86	Chingono					1								
87	Mangumba					1								
88	Mapereke					1								
89	Kambarami					1								
90	**Mtoko**	1				2		3	3	6		7		
91	Kowo					1		2		2		1		
92	Gwati - Kamba					1		2		2				
93	Gwenambira					1								
94	Salisbury				1									
	Total 1921	12	9	6	1	83	5	2465	2100	4565	379	448	2	10
	Total 1919	7	7	6	6	66	15	2427	1766	4193	413	235	2	

69	1	87			1	20				30		35	65
202	1	346	1	250	1	20				30	25	75	130
19	1	57	1	25						10			10
	1	40	1	25						10			10
	1	34	1	25						10			10
58	1	71	1	25	1	20				20	20	40	80
31	1	57	1	25	1	20				15	15	35	65
261	1	172	1	1000	2	2600	12500	8200		30	50	700	780
60	1	72	1	125	1	20				15	125	40	180
48	1	82	1	25	1	20					45		45
76	1	170	1	750	3	3550	885	350		64		176	240
93	1	110	1	150	1	20				45	150	43	238
58	1	70	1	25							25		25
60	1	75	1	25	1	20				11	25	52	88
75	1	90	1	25						11	25	44	80
26	1	30											
32	1	50	1	25	1	20				3	45	18	66
28	1	35	1	25						3	25	17	45
74	1	95	1	25	1	20				15	20	58	93
34	1	50	1	25	1	20				10	25	48	83
100	1	95	2	50	1	20				16	50	30	96
101	1	95	1	75	2	50				11	125	29	165
66	1	105	1	25	1	20				33	45	48	126
67	1	105	1	25	1	20				5	45	18	68
26			1	25							25		25
51	1	75	1	25	1	20				7	45	20	72
40	1	50	1	100	1	20				10	120	25	155
42	1	50	1	25						6	25		31
37	1	50	1	25	1	20				2	45		47
46	1	60			1	20				2	20		22
47	1	55	1	25	1	20				4	45	17	66
31	1	40											
103	1	125	1	25	1	20				3	45		48
26													
59	1	70	1	25	1	20				1	45		46
17	1	25											
50	1	60	1	25						2	25		27
45	1	55								1			1
30	1	40	1	25	1	20				1	45		46
18	1	25											
28	1	35											
12													
22													
23													
7													
22													
44	1	30	1	25	3	750	3490						
53	1	75	1	25	1	20					45		45
50	1	70	1	25	1	20					45		45
35	1	55	1	25	1	20					45		45
5088	**84**	**5953**	**76**	**32925**	**73**	**29850**	**94705**	**26925**	**3500**	**1515**	**2270**	**5490**	**9275**
3670			*60*	*36400*	*63*	*29620*	*82525*	*19125*		*1661*	*592*	*7421*	*9674*

Total under instruction	No. Sabbath Schools	No. Sabbath Scholars	No. Churches and Chapels	Estimated value Churches and Chapels	No. Parsonages and Homes	Estimated value, Parsonages and Homes	Value, orphanages, schools hospitals, bookrooms, etc. lands	Value of all property, W. F. M. S.	Debts on real estate	Amount paid on such indebtedness	Contributions for support of local church	Contributions for church building and repairs	Contributions for other local purposes	Total contributions on the field
60	2	60	2	22225	2	1250	6500		3500		28	500	754	1282
128	1	25	1	2000	1	450	1000				23		115	138
	1	30	1	25	1	20					7		68	75
											2			2
	1	25									8		55	63
	1	74	1	25	1	20					15		51	66
114	1	140	1	25	1	20					25		120	145
48	1	80	1	25	1	20					12		65	77
264	4	240	2	3000	6	16750	54430	18375			450		2000	2450
55	1	46	1	25									35	35
61	1	67	1	25	1	20							35	35
57	1	74	1	25	1	20							35	35
54	1	62	1	25									35	35
67	1	81	2	50	1	20							35	35
107	1	81	1	25	1	20					20	25		45
83	1	119	1	25	1	20					20	25		45
											20			20
							10500				20			20
89	1	54	1	700	1	50					20		40	60
30	1	15	1	25	1	20					20		20	40
41	1	29	1	25	1	20					20		35	55
99	1	91	1	25	1	20					25		40	65
103	1	78	1	25	1	20					20	25	40	85
58	1	54	1	25	1	20					20	25	30	75
115	1	135	1	1000	2	3400	5400				40	125	40	205
69	1	73	1	25	1	20					20		30	50
76	1	89	1	25	1	20					20		25	45
110	1	124	2	50	1	20					25	25	30	80
122	1	131	2	50	2	40					20		35	55
77	1	82	1	25	1	20					23		30	53
	1	27	1	25							15			15
	1	18	1	25							10			10
41	1	36	1	25	1	20					18			18
189	1	128	1	25	1	20					25		50	75
	1	18	1	25							15		10	25
48	1	51	1	25	1	20					20		20	40
64	1	61			1	20					18		24	42
	1	24	1	25							10			10
57	1	63			1	20					15		20	35
	1	30	1	25							10	15		25